Volume 19, No. 1 Spring Number, 1930

Bulletin of Friends' Historical Association

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Communications concerning circulation and editorial matters should be addressed to Editor, Bulletin of Friends' Historical Association, Haverford College, Haverford, Pennsylvania.

Dues and subscriptions should be paid to I. Thomas Steere, Treasurer of Friends' Historical Association, 118 West Coulter Street, Germantown, Pennsylvania.

Subscription price, $1.00 per number, $2.00 per annum. Half price to libraries ordering direct from Bulletin office. All members receive the Bulletin without extra charge.

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Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey.

Annual membership dues, $2.00. Life membership, $50.00.

"Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

Volume 19, No. 1 Spring Number, 1930

Bulletin of Friends' Historical Association

THE ANNUAL MEETING, 1929

PROGRAM

Two Centuries of Quaker Costume Illustrated by Lantern Slides

by Albert Cook Myers

Impersonating Joseph Besse (1683–1757), London Friend, author of the first edition of "The Works of William Penn," 2 volumes, folio, London, 1726; "The Sufferings of the Quakers, 1650–1689," 2 volumes, folio, London, 1753, and numerous other Quaker books.

Salutation by William Penn

Founder of Pennsylvania; impersonated by Dr. Rayner W. Kelsey, Professor of American History at Haverford College.

Tableaux of Fifteen Foremost Early Friends in Period Dress as Follows:

(Under direction of Albert Cook Myers and Mrs. Henry V. Gummere)

1. George Fox (1624–1691), Founder of the Quakers; impersonated by Benjamin Cadbury, of Moorestown, New Jersey.

2. Margaret Fell (1614–1702), wife of George Fox; impersonated by Mrs. Rayner W. Kelsey, of Haverford.

3. James Nayler (1617?–1660), minister; impersonated by Albert J. Edmunds, Cataloguer of The Historical Society of Pennsylvania.

4. William Penn (1644–1718), in armour, aged 22, in 1666; impersonated by his direct descendant, Philip Penn-Gaskell Hall, Jr., of Philadelphia, of the ninth generation.

5. Guli Penn (1644–1693), first wife of William Penn and daughter of Sir William Springett; impersonated by their direct descendant, Mrs. Courtland Y. White, 3rd, of Philadelphia, of the ninth generation.

6. Hannah Penn (1670–1726), second wife of William Penn and daughter of Thomas Callowhill; impersonated by Mrs. Hannah Clothier Hull, of Swarthmore.

7. William Sewell (1654–1720), the Dutch Quaker historian and lexicographer; impersonated by Dr. William I. Hull, Howard M. Jenkins professor of Quaker History at Swarthmore College.

8. Captain John Underhill (1597–1672), commander of the Massachusetts forces against the Pequot Indians, later Long Island Quaker; impersonated by his direct descendant, Truman Underhill, of Media, of the tenth generation.

9. James Logan (1674–1751), William Penn's Pennsylvania Secretary and Agent; impersonated by his direct descendant, Sydney L. Wright, Jr., of Glenside, of the eighth generation.

10. Thomas Chalkley (1675–1741), travelling minister; impersonated by I. Thomas Steere, of Germantown, Treasurer of Friends' Historical Association.

11. Hannah Middleton Gurney, 1748, wife of Joseph Gurney, English Quaker; impersonated by Gladys Barnes, of Philadelphia.

12. John Woolman, noted Quaker minister; impersonated by his direct descendant, Frank F. Palmer, of Trenton, New Jersey, of the seventh generation.

13. Elizabeth Fry (1780–1845), famous English Quaker minister and prison reformer; impersonated by Mrs. Jonathan M. Steere, of Haverford.

14. Isaac T. Hopper (1771–1852), Quaker philanthropist and anti-slavery worker; impersonated by John W. Cadbury, Jr., of Moorestown, New Jersey.

15. Lucretia Mott (1793–1880), noted Quaker minister; impersonated by Amelia Mott Gummere, of Haverford.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The annual meeting of Friends' Historical Association was held on Second-day evening, Eleventh Month 25, 1929, at 8 o'clock. It was a notable meeting, the largest in the history of the Association, and therefore deserves special mention. By the generosity of our President, Charles F. Jenkins, the rooms of the Historical Society of Pennsylvania were secured for the occasion. After the program a bountiful collation was served through the kindness of our fellow member and Director, Edward Woolman. By a careful count there were 551 people present to enjoy the above program, made possible largely by the historical knowledge of Albert Cook Myers and by the management of the Entertainment Committee, of which Henry V. Gummere was Chairman.

BENEZET AND BARBÉ-MARBOIS

By Henry J. Cadbury

The account of Barbé-Marbois from which some extracts were printed with comment in this Bulletin, 17 (1928): 58 ff., has now been published in full as *Our Revolutionary Forefathers,* translated and edited with an introduction by Eugene Parker Chase. (New York: Duffield and Co. 1929.) The translation is a decided improvement [1] over that issued in the *Atlantic Monthly* from which we formerly quoted with some misgivings. The notes are not very extensive or very illuminating, as, for example, the statement (p. 225) that the Shakers were an offshoot of the English Quakers. The introduction, however, contains some valuable data about the author.

The publication of the whole document gives us a better idea of its scope, and particularly of its literary character. As we suspected (see *loc. cit.,* note 6), it is not the unedited journal of the date to which it refers (1779–1780). It was perhaps so written in the first place, or at least it was written in the form of a journal sent at that time in instalments to Mademoiselle de Montry

[1] For example, the mistranslation noted in the Bulletin, "Lorery and Mr. Rittenhouse" is now correctly given as "Mr. Rittenhouse's orrery." This object was known to other French writers, as Chastellux, *Travels,* London, 1787, I. 229 ff.; Crèvecoeur, Paris, 1784, II. 230 f.

Amelia Mott Gummere
impersonating Lucretia Mott

Hannah Clothier Hull
impersonating Hannah Penn

Albert Cook Myers
impersonating Joseph Besse

John W. Cadbury, Jr.
impersonating Isaac T. Hopper

Albert J. Edmunds
impersonating James Nayler

Sydney L. Wright, Jr.
impersonating James Logan

EARLY FRIENDS IN PERIOD DRESS

As Impersonated at the Annual Meeting of Friends' Historical Association
Eleventh Month 25, 1929.

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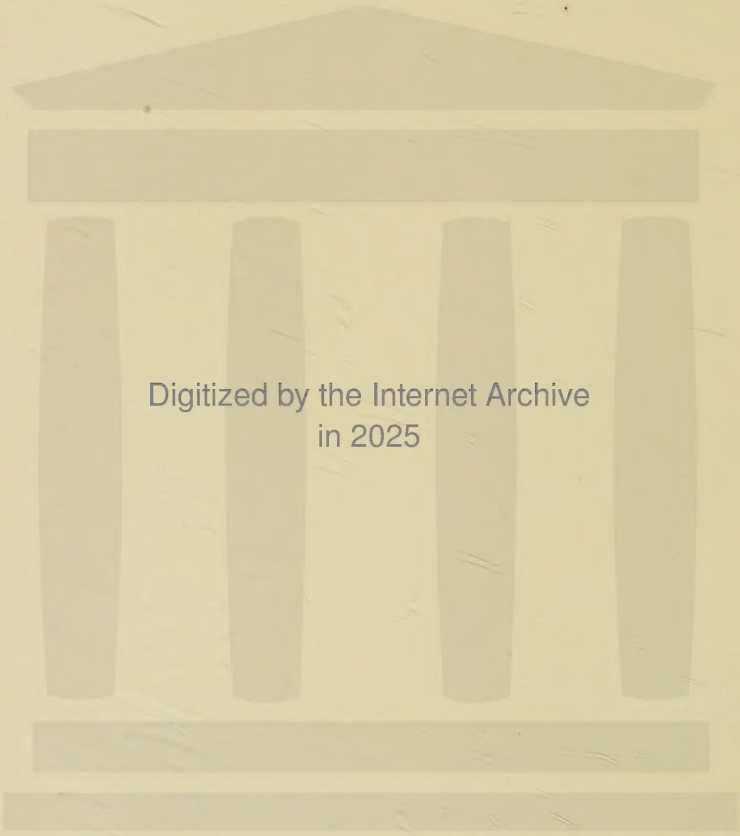
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d'Alleray. But it professes to be an arrangement of such materials sent later to his wife, the Philadelphian, Elizabeth Moore,[2] when Marbois himself was in exile (1797–1799).

The publication of the whole account calls our attention again to the interest in Quakerism expressed in the class of literature to which this book belongs. It is another sample of a favorite romantic interest in America by French men of letters. Their work took the form of travellers' letters [3] and in several of them the Quakers are mentioned. Indeed, the Philadelphia Quakers, Benezet, Bartram [4] and Edward Drinker,[5] were all made familiar to the French readers by the end of the eighteenth century, and Barbé-Marbois need not depend exclusively on his own acquaintance and interest about them. A spirited defense of the Quakers had been called forth by the strictures upon them in the *Travels in North America in the Years 1780, 1781 and 1782* by the Marquis de Chastellux. J. P. Brissot de Warville had twice replied in support of the Quakers.[6] It has been supposed that the *Letters of an American Farmer* by St. John de Crèvecoeur were altered in the French edition to include a much fuller and very favorable ac-

[2] On Elizabeth Barbé-Marbois (née Moore) see *Recollections of John Jay Smith,* Phila., 1892, pp. 120 ff. The translator of Chastellux speaks of a Miss Rutledge of Philadelphia as having married M. de Marbois, but I think that is a mistake.

[3] These letters were not always published. Some of those by Crèvecoeur waited nearly as long as the Journal of Barbé-Marbois to see the light, being first published in 1925.

[4] On Bartram in French literature see *Letters of an American Farmer* as cited in BULLETIN, 17: 16. The French version is much longer.

[5] On Edward Drinker see quotation from Barbé-Marbois in BULLETIN, 17: 62 f., note 6 and in *Our Revolutionary Forefathers,* p. 130. His longevity was proverbial. Profesor Chase notes, p. 223: "When they asked Franklin, once, in Paris, how long Americans lived, he said that he could not tell, that people in Philadelphia could not answer that question until Edward Drinker died." He is mentioned in J. P. Brissot, *New Travels,* etc., I. 326.

[6] *A Critical Examination of the Marquis de Chastellux's Travels,* Philadelphia, 1788, pp. 3–51. *New Travels in the United States of America,* 2 Vols., London, 1792, and other editions, Letters xxxi ff. Chastellux's *Voyages* were first published in French at Paris in 1786. The interest of this same Brissot de Warville in Friends is shown by the fact that he assisted the Nantucket Quakers in presenting their petition to the French Assembly in 1791. See *Memorandum by William Rotch,* Boston, 1916.

count of Friends as an answer to this same attack upon their character.[7]

In these discussions Anthony Benezet is frequently a central figure,[8] just as he is in the Journal of Barbé-Marbois. It was inevitable that as a Frenchman he should above all other Friends excite the interest of French travellers and that he should be able to make himself and his creed understood to them. Even on the Quaker side there are records of Benezet's contacts with Marbois' superior, the Chevalier de la Luzerne.[9] But here too we may suspect that the French writers are following a common motif and working up into literary form what they had read [10] and imagined

[7] See Henri L. Bourdin in the volume, *Sketches of Eighteenth Century America: More "Letters from an American Farmer,"* by St. John de Crèvecoeur, New Haven, 1925, pp. 19 f.

Two Catholics at least were involved in controversy in behalf of the Quakers. To his favorable views of them in his *l'Histoire philosophique des deux Indes,* 1770, Abbé Reynal attributes the censure given him by the Faculty of theology to which he replied in 1782. An Italian professor of philosophy in the royal academy of Rome, Rev. Antoine Jerocado, actually lost his position for publishing in the same year 1770 his glowing *Pulcinella da Quackero.*

[8] Benezet is described in the works of Chastellux and praised at length by Brissot, *Travels,* Vol. I., Letter xix; *A Critical Examination,* pp. 50, 85 f., quoting an unnamed Pennsylvanian. The French version of Crèvecoeur, 1784, refers with high praise to Benezet in its prefatory letters, Vol. I., pp. xii f., cf. 157 ff. None of these references is in the English edition, 1782.

[9] Beside the reference in *The Memoirs of the Life of Anthony Benezet,* by Roberts Vaux, p. 106, quoted in BULLETIN, 17: 61, note 2, there is an independent account in Comly, *Friends Miscellany,* ii, p. 354. Benezet was also intimate and influential with Luzerne's predecessor, Conrad Alexandre Gérard.

[10] In connection with Edward Drinker I had already suspected that Marbois depended on written sources. Good evidence that he may have used earlier laudations of Benezet and the Quakers came to me quite unexpectedly. In looking in the special collection of the New York Public Library for the 1784 French edition of *Letters of an American Farmer* with its enlarged references to Friends, what was my surprise to see on the title page of each volume of the copy I was consulting a presentation inscription to M. François Barbé de Marbois. Crèvecoeur and Marbois were associates as Consul at New York and Consul General at Philadelphia respectively from 1783 on and it is possible they crossed the Atlantic together that year. See Julia Post Mitchell, *St. Jean de Crèvecoeur,* 1916, pp. 85, 207.

as well as what they knew. Whoever has the enviable task of writing the life of Benezet will need to study these French appreciations but he will also need to use them with caution for the reasons indicated. The enthusiastic appreciation of America and the Quakers was part of the romantic "exotism" and mirage of the period in contemporary French writings.[11]

The quotations previously published in the BULLETIN will now be found on pages 138–141 and 153–156 of the new translation. Between these passages are now published a further description of the Quakers and also an account of an interview with Benezet and a needy Acadian woman. Part of the former, including another instance of the curious term, "White Quakers,"[12] may be quoted:

He [Benezet] is by conviction, by character, and by religion the enemy of all controversy. I asked him why his sect had adopted the nickname "Quaker," a name invented by its enemies to make it ridiculous. "Our first name," he told me, "was 'children of light.' We took next that of 'friends of truth,' but when a great many of our brothers were seen to be affected with a trembling all over the body at the moments when, animated by divine inspiration and affected by the holy spirit, they felt the need of proclaiming the truths which had entered into them, we were called, in derision, 'tremblers' or 'Quakers.' We received the name as willingly as any other, and we use it ourselves, judging that there is nothing in it to annoy us."

Such is the man whose acquaintance I have just made, and to put the last touch to the portrait, I will tell you that he is still the friend of the French, in spite of all the evils which the government caused his family to suffer, and I hope that he will forget these barbarities in view of the tolerance which characterizes our people at present. He is none too friendly towards independence, but since it had to be, he is not sorry that a good share of the credit for it should redound to us.

I am already initiated into the principles of the Quakers, and before leaving the subject I will tell you that they cast out from their group those who

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[11] We may refer to the modern works of Charles Gilbert Chinard and Bernard Faÿ, especially the latter's *L'Esprit revolutionnaire en France et aux États-Unis à la fin du xviiie Siècle* and *Bibliographie critique des Ouvrages Francais relatifs aux États-Unis 1770–1800,* both published in Paris in 1925. The former is now available in an English translation published about 1927. Probably this curious chapter in the influence of Quakerism will be dealt with in the work of Edith Philips mentioned in BULLETIN, 17: 80; 18: 86; 19: 47, particularly in her forthcoming book and in an article "Pensylvanie: L'Age d'or" to be published in the *American Historical Review.*

[12] See BULLETIN, 17: 64, note 9. Further information about the term "White Quakers" is again invited.

go to dances, and who sing, or play any instrument in a group. But Miss Peggy has held to her own convictions very strongly. Having been excommunicated she wanted to make it count for nothing, and she is our most indefatigable dancer. It must be admitted, however, that balls, hunting, theatrical performances, and concerts are very frivolous occupations, and very unworthy to occupy the lives of men.

* * * * * *

Such exhortations, nevertheless, have just taken away from worldly society a young woman of this city who is witty, agreeable, and pretty, and she has become one of the most celebrated apostles of the sect. They say that there is a crowd in the meeting house when there is reason to believe that she will be inspired to speak.[13]

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[13] It is tempting to try to identify the two contrasting women named by Marbois—the Quakeress "Miss Peggy" who turned gay and the woman who turned from worldly society and became a Quaker preacher. I venture to offer the following guesses, with which I find Amelia M. Gummere is inclined to agree.

The most famous Peggy of the time is doubtless Margaret Shippen, granddaughter of Edward Shippen of Lancaster, founder of Shippensburg, and daughter of Edward Shippen who later became Chief Justice of Pennsylvania. Margaret was born June 11, 1760. She became famous, not to say notorious, by her marriage in April 1779 to Benedict Arnold. She is described as "at that time the darling of Philadelphia society." (*Dict. Amer. Biog.,* I: 365.) Her frivolity has probably been exaggerated but her reputation certainly agrees with Marbois' remarks in this passage. Particularly history speaks of the participation of Peggy and her sisters in the Meschianza—the most elaborate dance ever held in America up to the time. But "the tradition in the Shippen family has always been to the contrary. The young ladies had been invited, and had arranged to go; their names were upon the programmes and their dresses actually prepared, but at the last moment their father was visited by some of his friends, prominent members of the Society of Friends, who persuaded him that it would be by no means seemly that his daughters should appear in public in the Turkish dresses designed for the occasion. Consequently, although they are said to have been in a *dancing fury,* they were obliged to stay away." (*Pennsylvania Magazine of History and Biography,* III, 1879, pp. 366 f.) That either "Peggy" or her father was a Friend is not stated in the passage quoted and Marbois may have been mistaken if he thought she was officially disowned. For a life of Margaret Shippen see L. B. Walker, *Pennsylvania Magazine,* XXIV–XXVI (1900-2). That Barbé-Marbois was, at least later, much interested in the treason of Benedict Arnold is shown by the work he published in Paris, 1816, *Complot d'Arnold et de Sir Henry Clinton.*

The "woman apostle of the sect" described as "just taken away from worldly society" is perhaps Rebecca Jones (1739–1817), though the latter was brought up in the Church of England and was recommended as a minister of the Society of Friends in 1760. A memoir of her life was published by W. J. Allinson, 2d Edit., 1849.

The Quakers, as you know, never greet people, never take off their hats, get out of nobody's way, never pay compliments—all of which is very convenient. They always call each other "thee" and "thou," except when they are angry or when they wish to reprimand. At those times they use the second person plural as we do. The "white" or reformed Quakers speak in the third person singular, calling those to whom they are speaking "Friend."

A FARMER OF THE EARLY REPUBLIC

By Walter Peirce

Professor of Romanic Languages, Williams College

In the year 1789 there was living on a farm near Kennett Square, Pennsylvania, a certain Jacob Peirce, Quaker, with his wife Hannah and his sons Jonathan and David, with his man-servants and maid-servants and his oxen and his asses. He set down in a day-book his goings and comings, his attendance at meeting, First Day and Fifth Day, Monthly, Quarterly and Yearly, his visits to father's and to father-in-law's, to Brother Ephraim's and to Sister Rebecca's, births and marriages and deaths, trips to market at Philadelphia and Wilmington, the number of acres ploughed, of bushels threshed, of shingles rived and of pieces woven, and the wages he paid for this labor. And of this diary a fair fragment survives.

The first entry is for June 11, 1789. Yorktown had fallen eight years before, George Washington had been president of the republic for a little over three months, and at Versailles the Estates General were assembling to consider the case of France. But of all this there is no hint in the diary. The entry for this day is:

"1789, 6th month, 11th:—went to month's meeting at Centre Rees mending shoe."

And indeed in the three or four years covered by the day-book there is little or no reference to politics or to great names and events. For 1790, 10th month, 16th we read:

"went to market ship Washington launch'd I got home in evening Benj Brian finished hauling buckwheat J Reed threshing till noon."

This is the only mention of even the president's name. Election is spoken of once or twice, and reviews, but this is all. For the

rest the record is strictly personal, or at least local, for besides the numerous men and maids employed on the farm and the still more numerous family connections, the entire countryside appears as debtor and creditor, as guest or host, as friend or adversary, for farm life was not entirely idyllic even among the Quakers, and various were the cases brought before Meeting and referred to committee. From the first entry to the end of the year, something under seven months, we find mention of one hundred and two persons, twenty of them belonging to the family and thirty-two being farm servants, permanent or temporary. Perhaps servant is the wrong word to use, and "hired help" would more accurately describe them, for in many cases they were the sons and daughters of neighbors, and occasionally even members of the family. It is easy to see why the word servant fell into disrepute in America, hired hand and hired girl being a step higher in the social scale, and hired help the least opprobrious of all.

But even if Jacob Peirce has nothing to say of the politics and public events of his day, his diary gives a comprehensive picture of economic and social conditions, and is not devoid of human interest. Take for instance the case of Benjamin Brian, who finished hauling buckwheat while the ship *Washington* was being launched at Wilmington. On the 20th of March, 1790, Benjamin Brian came to lodge. On the 25th we read:

"Ben Cleaning far Ditch took sick in evening & shook."

After being bled several times and dosed with rum and sugar he recovers, and for the rest of the spring and summer and early autumn we find him planting and haying and ploughing and doing a thousand odd jobs on the farm. He was a trusted hand, apparently, for when Hannah Peirce, Jacob's mother, died in June, it was Benjamin who was sent to give friends notice of the burying, and who on the day of the funeral took young Jonathan to the grave. On a Saturday afternoon towards the last of July "Ben & Martha went to get huckleberries," and on the following day we read: "Ben & Patty at bradford." On August 25th he "makes shoes for wife," and on September 21st he is "makeing shoes for child." In October the entries are more definite: on the 18th, "Benj Brian making martha's shoes"; on the 19th, "B. & M.

gone." Then on the 26th, "Brian's wife came from Jersey he & pat from town." And on the 28th the note becomes tragic: "Began potatoe diging I went to meeting & home then to Squr Hannams & to see ben in prison &." And so forth! We should like to know what took place at that interview in prison. Five days later we read: "Finished gathering potatoes in forenoon went to fathers & to Vendue of Ben Brians goods & got the Desk brought it home after night." After this there are two entries: we learn that on 11th month 11th Jacob "settled with Ben Brian" and that on the 20th "Brian's wife came," and after that silence. What drama lies behind these terse entries? Who are the actors in it? Who are Martha and Pat? Why was Ben in prison? Why did his wife suddenly appear from Jersey, and was it Old Jersey or New that she came from? Let us see what we can learn from the rest of the diary.

Ben may have been imprisoned for debt, for even in the community of Friends the way of the debtor was hard. There was a certain Isaac Kimber, who on 10th month 10th bought a heifer for threepence a pound and then incontinently ate her before paying for her, and so got into difficulties. But it is possible that the charge against Ben was a graver one. Of Martha we know that she was a farm servant, not above working in the fields. On 7th month 31st, which was a Saturday, she went huckleberrying with Ben. On the next day Ben went to Bradford with Patty, who was also a field hand. Then, as we have seen, in October Ben was making Martha's shoes, and the next day B & M are gone; and just a week later his wife arrives from Jersey and "he & pat from town." Then prison and the vendue and the settlement, and a final visit from his wife, and we hear no more of the Brians, nor of Martha or Patty. What does it all mean? Had Ben exceeded the legal number of wives? Was Martha occupying that post in Pennsylvania while Mariana, all unsuspecting, languished in a moated grange across the river? Who was the wife for whom the shoes were made on August 25th? And were they mended a month or so later in readiness for flight, and was Ben overtaken and thrown into chains? And who was Patty? Was she a daughter, possibly of the first Mrs. Brian? Or were Martha and Patty simply fellow farm hands, and were the shoemaking and

huckleberrying all in the day's work? Are we in the presence of a Wessex catastrophe or merely an unimportant incident of eighteenth century justice as applied to debtors? The criminal records of Kennett Square on or about October 28th, 1790, might furnish a clew, if anyone had the curiosity to consult them.

Since this document is a sort of farm ledger rather than a diary in the ordinary sense, a fairly complete economic study might be based on the items it contains concerning wages and prices. Both prices and wages seem astonishingly low unless they are considered together. James Thomson got " 10 Dolls " a month, which is a maximum; Wm Stewart got 8 dolls, Archibald Grey £17 a year, which would work out to about $6.85 a month, while Jehu John received but 5 dollars. On the other hand, the farmer himself received only threepence a pound for the beef that he sold, and twopence farthing for his pork, and two pounds ten and sixpence for three sheep, that is, a little over four dollars apiece. Cereals however were strangely high: wheat brought seven shillings ninepence the bushel, corn three shillings ninepence, and buckwheat three shillings. Water cider, that is, cider made from water poured over the pomace, sold at ten shillings the barrel, which seems excessive in view of its probable quality. There was even such a thing as re-water cider, but the price of this ardent liquor is not stated.

Most of the farm labor was performed by hands hired by the year, the month or the day, but not all of it. On July 30, 1789, we read: " T Harbison brought a boy from R Burrs Namd Thomas Torrens & I agreed to pay Harbison 14 £ for him," and on the next day, " Went to Westchester to get boy bound." And on June 1st, 1790, he " Went to Esqr Cooper and to Packers to sell tom came home at noon went again in even & got Indenture sign'd over to Job Packer recd thirty Dollars in Cash." And so, no more of Thomas Torrens.

To one opening the diary at the entry " went to Packers to sell tom," the transaction would appear to be one in which the ancestor of abolitionists should not have been engaged, and it is a relief to find that it is only a question of apprenticeship. There is another incident, however, that cannot be dismissed so easily. On September 5th, 1796, we learn that " Black Jas & Frank were

here hoeing in corn and putting up brick shed," and for the rest of the month James and Frank, color not specified, are found dressing brick floors, hauling manure, ploughing and cleaning wheat. Then suddenly, on the 25th: "Went to meeting & home then to R. Coopers in search of black frank & Israel Harlans Horse thence to Caleb Hoopes's there heard the horse was taken home," and on the following day: "Went to I. Taylors concerning frank home late." There was an Esquire Cooper, but who was I. Taylor? The entry for the 29th is at the foot of a ragged page, and the whole corner is missing, so that we can read only ". . . afternoon frank sick. . . ." Two days later he is back at work wheeling clay for the brick-making, and the incident of Israel Harlan's horse is closed. Just what was the nature of Black Frank's flight? What, above all, was the nature of Black Frank's condition of servitude? Why should I. Taylor have been consulted about him? It is possible, of course, that he had merely stolen the horse, and that Jacob Peirce settled the matter for him out of court, but there is another hypothesis. Was it possible to hold slaves in Pennsylvania in 1796? When the Marquise de La Tour du Pin, fleeing from the Revolution, settled on the Van Rensselaer estate near Albany in 1793, her first care was to buy four black slaves.[1] These are questions for the historian and the social economist to solve; the diary tells us nothing further.

Whatever the condition of servitude of the Black Franks and the Thomas Torrenses and the rest, a great many of them were required on the farm. Some of them seem to have moved in twin orbits, like certain stars, and are never seen apart, such as Joseph and Jesse Chalfant, usually entered as J & J, and Jehu John and Mordecai Miles. Their number is not to be wondered at when we see the variety of work that came under the head of agriculture in that century. The crops were corn, wheat, rye, buckwheat, oats, broom corn, timothy, clover and flax; the corn was husked, the wheat and rye were threshed and winnowed, the broom corn was made into besoms, and the flax was retted, scutched, broken, dressed, spun and woven on the place. The sheep were shorn, the wool washed and spun, the yarn dyed and woven, and the

[1] Journal d'une Femme de cinquante Ans (1778–1815). Paris, Chapelot, 1914.

cloth made into clothing by the itinerant tailor. On one occasion we read that the author "went to father's for silkworms," but nothing more is heard of this venture. The beef, mutton and pork was raised, killed and cured on the farm, and shoes were cobbled from the cowhide tanned on the spot. In the garden were potatoes, turnips, cabbage, peas, sweet potatoes, cucumbers, pumpkins, watermelons and strawberries, and in the orchard were apples, pears, peaches and "red plumbs"; grapes grew in the vineyard, huckleberries on the hills and chestnuts in the woods. The peaches were dried, the apples made into cider and vinegar and the honey into metheglin. Timber was felled, shingles and staves were rived out of it, and casks and barrels were coopered. Hoe harrows, cradles for reaping, and three-horse trees were made at home. Limestone was quarried and burned into lime and the lime mixed into mortar for the masons; and the kiln was then used for burning bricks made from the clay dug on the farm. An impenetrable wall might have been built around the estate, and the inhabitants would have been able to exist independent of the outside world. The age was not one of specialization.

It is probable that not all the farm hands were Quakers, for some of them showed a light mind on occasions. Thomas McCutcheon and James Kimber went to reviews, which took place in April and October, and the day after the October meeting "James Kimber lay abed with a violent cold." This however may not have been the result of standing out in the raw autumn weather, but was possibly one of the train of disasters which followed a unique incident. On October 16 we read, in the midst of an entry devoted to the usual work of the season: "shewman here with memiset." The shewman and his memiset pass out of history with this entry, but after their departure one woe did tread upon another's heels. The very same day J. Kimber quit work at noon being indisposed, and the next day was not able to work. On the day after that Brother Ephraim came home sick with measles, and on the following day J. Kimber imprudently went to the review, with the result that on the morrow "I & Jonathan, Daniel & Jas Kimber all lay abed with a violent cold." The next day Jas K was able to go to Kennett Square for spirits, and "I & Daniel to take phisick." It is to be inferred that shewmen and their memisets were not encouraged in that community.

There was another farm hand, however, who was even lighter of mind than James Kimber and Thomas McCutcheon. On August 3rd Jas Johnson showed unwarrantable levity:

"I plowing head lands of corn in forenoon tom & I threshing at noon Jas Johnson out frolicking Came home in evening."

What this frolicking may have been can be guessed from a passage in the journal of Madame de La Tour du Pin, in which she refers to a corn-husking as a frolic. At Albany, however, they frolicked in November and at night, whereas James Johnson frolicked by broad daylight in early August. It cannot have been a corn-husking, then, and anyhow in Pennsylvania a husking was not, it appears, a frolic, for Jacob records that on October 26th, 1790—the fatal day on which Ben Brian's wife came from Jersey—he himself went to a "husking." It might have been a threshing in August, but they were threshing at home on that very day, and it would have been poor economy to lend a hand to a neighbor in such a circumstance. It was not even a Seventh Day half-holiday, but a Second Day, the very last one of the week on which frolicking should have been indulged in. Really, there seems to be no excuse for James Johnson.

On 11th month 28th, 1796, there is an entry telling how Jacob "went in morn to Gideon Gilpins in order to witness the Internal state of a certain mare who died the property of R. Lamborn." The mare's complaint is not stated, nor what had been done to save her, but other entries show that veterinary science was not far developed. Cattle are treated for hollow-horn and horses for hooks in their eyes. On one occasion the cows get rubbed with hellebore, but we are not told for what distemper. For the matter of that, however, surgery and medicine in general were not much advanced beyond the art of Dr. Sangrado. Blood-letting and physic, one or both, were prescribed in all cases, and repeated until the patient either got better or passed out of reach of the lancet. When Jacob's son is less than three months old he is reported as unwell, and two days later the doctor comes and gives him "Phisic." As for bleeding, neither infancy nor age was exempt. On one occasion we learn that George Harlan's grandchild was bled, and as to the aged, there are two entries to the effect that the

author "went to Abner Mercer's to bleed old Jacob" and "went to bleed old Samuel Levis and wife." It will be remembered that it was only three years after this that George Washington was bled to death. In the earlier days of the diary Jacob himself is the victim, but he soon becomes amateur surgeon himself, and bleeds all and sundry. There are some records of busy days. On 1790, 6th month 12th, he records:

"Bled Benjn in morn did but little work being unwell bled Child in afternoon then went to fathers & bled Sidney,"

and on the following day:

"Went to fathers in morn bled mother & sister."

The child mentioned was aged six months, and was the same that had been physicked three months earlier. As to remedies, they were simple. When Ben Brian cleaned the far ditch and took sick in the evening and shook, he was bled for several days (twice in one day), and then had rum and sugar. And the general epidemic that followed the visit of the shewman and his memiset was finally stayed by the administration of spirits and phisick.

To anyone who supposes that Quaker life was one of austere religiosity the diary will be a disappointment. Aside from the unvarying attendance at meeting there is little mention of the inner life. Only on supreme occasions does the author record his feelings. The following entry follows his mother's death, and is a sober account of what the Friends expected from religion and what they received:

"1790, 6th month 26th: Came home in morn & got ready to go to burying wife and I took the Children to fathers Benjamin took Jonathan to Grave & to meeting Wife & I went to burying which was a very trying time to part with so near a friend but we had a Solid meeting & a word of comfort, went again to fathers had a sitting in even."

The following is a story of lions chained up along the way:

"1796, 12th month 8th: Went to S. Mercers bled his son John then home & made ready &c went to meeting in much fear as my name being mentioned at our last preparative meeting to act as Clerke at this, and in that fear I waited till I found my strength renew'd which left no room for Slavish fear, we got through the business of the Day & separated in love."

The expression may be a little strange and the spelling not quite that of our day, for Jacob's attitude towards orthography was one of broad tolerance, as became a man of affairs. But human nature was much the same in the eighteenth century as it is in the twentieth, and this diary is a very human document on a farming community of the early republic. The colony of Friends has received inadequate attention from our iconoclasts. Perhaps when the present fury of attack against the New England Puritans has spent itself the Quakers will come in for their turn, and since even less is known about them it should make good sport. Nothing so hampers the free play of invective as an acquaintance with the object inveighed against. A little knowledge is doubtless a dangerous thing, but none at all is a blessing. The terms Victorian and Puritan seem to have lost all connotation of time and space, and to have retained only a pejorative sense. Excessive use, however, will dull the sharpest weapon, and the day may come when the word Puritan will cease to be a curse and become a mere expletive, like many an opprobrious epithet before it. Then will be the time to charge the general grimness of the human situation against the Quakers, and in that day of wrath the diary of this Pennsylvania farmer may be a good thing to read, showing that the Friends' faces were not longer or their noses bluer than those features are accustomed to be in our post-war republic, and that then, as now, religion was pretty much saved up for First Day.

THE LOWNES FAMILY OF SPRINGFIELD, DELAWARE COUNTY, PENNSYLVANIA

A paper read by Nathan Thayer Lownes at the spring meeting of Friends' Historical Association held at Springfield Meeting House, Marple, Pennsylvania, Fifth Month 25, 1929.

The Lownes family that settled in Springfield in 1685 came from Cheshire, England and consisted of the mother, Jane (Stretch), three sons, James, Joseph and George, and a daughter Hannah. The father, Hugh, died on the way to Pennsylvania and was buried at sea. It is said that he had recently been released from imprisonment for his faith and was in a weakened condition.

The land granted to the family consisted of about 363 acres lying north of the present Powell Road, between Saxer Avenue and Crum Creek. Tradition has it that Jane and her children first lived in a cave along Lownes Run. This stream joins Winisky Run close to the Sproul Road bridge over the latter. The site of the cave is marked with a stone inscribed "Jane Lownes cave and dwelling, 1685." About 35 years ago the stone was dug up one night and a small amount of excavating done by men probably searching for buried treasure. Any member of the family could have informed these people that there never had been any treasure, let alone any to bury.

It is probable that the family occupied the cave only a short time as a log cabin, said to have been a very large one, once stood between the Joseph Lownes house on Woodland Avenue and the road. About 1698, the oldest section (the southeast quarter) of the Lownes house of stone was built opposite where Powell Road joins Sproul Road. This house is in excellent state of preservation, having been restored by its present owners.

Although members of the family have at one time or another owned much of the southeastern part of the original Springfield Township, no part of the Penn grant is now owned by members of the family. That part owned by the late Joseph and Minerva (Webb) Lownes was always in the name until its sale after their death a few years ago.

Of Jane's children, James married Agnes Copeland and it is probable that most of the Lownes of Montgomery, Bucks and Philadelphia Counties who spell their name as we do are descendants of James and Agnes. Joseph never married and it is said that he was drowned at Tinicum while still a youth. Hannah married Thomas Collier of Darby, and George, our ancestor, married Mary Bowers, daughter of Benanuel Bowers, a Friend who had been driven from Massachusetts after having been publicly lashed on Boston Common for "disrespect for the magistrates." Mary's mother, Hannah Dunster, was said to be a niece of Henry Dunster, the first president of Harvard College. Most descendants of George and Mary have been members of this meeting and with one exception the members of past generations have followed closely the tenets of peace they were taught. Joseph Lownes,

great-grandson of Jane, attained the rank of major in the Continental Army. We have heard of beating swords into plough shares but the writer has been told by one who saw it that Joseph's sword was used to cut cheese at the Oakdale store on Baltimore Pike. Perhaps it was thus used later by the Ogdens.

The family has intermarried with the Marises, Rhoads, Taylors, Worralls, Yarnalls, Levises and other families who have been members of this meeting and many of them lie in these grounds.

Until a century ago members of the family were apprenticed to learn various trades as well as occupying farms. There were tanners, saddlers and surveyors among them. Another was a teacher at Springfield Central school which his descendants to three generations have attended. One of the present generation has followed in her great-grandfather's footsteps. While none of the family, members of this meeting, have occupied high public office, a number have held the township offices of Road Supervisor, School Director, Auditor and until the office was abolished, Overseer of the Poor.

THE MARIS FAMILY

A paper written and read by Mary E. Williamson at the spring meeting of Friends' Historical Association held at Springfield Meeting House, Marple, Pennsylvania, Fifth Month 25, 1929.

Today I have been asked to tell something of the Maris family, but since the descendants of the family number in the thousands and because we are met here today to consider the historical connection of these old families with this neighborhood and meeting house, I shall endeavor to confine my remarks to those early ancestors of mine who figured in the colonial history of Springfield.

We are all familiar with the glowing reports of the Indian country on the western side of the great river Delaware that had been sent home to England by those who had settled in New Jersey and of the generous terms offered by that great philanthropist, William Penn. It is small wonder that the persecuted followers of Penn and Fox who lay suffering in the filthy dungeons of England looked toward Pennsylvania as a sweet asylum where they might worship God according to the dictates of their own consciences.

Among those who determined to try the fortunes of that pioneer life were George Maris, and his wife, Alice, with their six children, of Grafton Flyford and county of Worcester, England.

George Maris's life in England had been rendered oppressive, because he could not conform to the customs of the established church. "For holding a religious meeting in his house he was fined £20, afterwards he was taken by an assize process and sent to prison on the 23rd of the month called July, 1670, and continued there above eight months, but never knew for what cause he was so long imprisoned." As persecutions in England continued there seemed to be no alternative remaining but that of emigration.

As was the custom my remote grandfather placed his intentions before the Monthly Meeting to which he belonged, and in response received a testimonial of which the following is a copy taken from the third page of the oldest records of Darby, Pa., Monthly Meeting: "From our meeting at Hattswell in the pish [parish] of Inkborough, and county of Worcester in Old England, to which meeting our friends hereafter mentioned did belong, the 6th of Third Month, 1683.

"To Friends in Pennsylvania:—Dear Friends:—We, whose names are here subscribed, thought good to give you this short testimony concerning our friend George Maris with his wife and children, of the pish of Grafton, of the county and nation aforesaid:

"Whereas, Our dear friend before mentioned, hath laid before us his intention of transporting himself and family into your country, he being free to leave our country, we have nothing against his going, but do condescend to him therein. And this may certify to all Friends and others whom it may concern, that we have this further to say for our dear friend, George Maris, that we have had good knowledge of his life and conversation, and we have known it to be such that hath adorned the gospel of Christ; and hath been a good example in his place, and a man ye beat of whose heart hath spent in the service of Truth; and this we can say, we do not know of any person, Friend or others, that hath aught against him, his wife or children, upon any just account whatsoever; and surely friends we could have been glad, if it had been so ordered that they might have spent the remaining

part of their days with us who have lived together in truth and unity for many years. And, dear friends in the unknown parts of America, having given you this short account of those, our friends, though far short of what lives in our hearts for them, more of which we could give in truth if need require, but hoping when you meet your sense of each other in the Truth will be a confirmation of what we have testified, we remain your dear friends, Brothers and Sisters in the love that makes us willing to submit to the will of God in all things."

George Maris, on his first arrival in 1683, tarried with Friends who had arrived earlier and settled in Darby, but soon after he arrived he was granted a patent of one thousand acres. This tract of land began on the right bank of Darby Creek in Darby township and extended along said creek through Springfield, Marple and Newtown townships. Four hundred acres of this tract was located in Springfield and was taken up as this Indenture (loaned me by Emily G. Roland of Media) shows on the 30th of Third Month, 1684. On this tract of land George Maris built himself a house which he called " Home House," the site of which is now occupied by the house built by his grandson, George Maris, in 1722. This house is located on the State Road, about a mile from this meeting house. A spring on this farm is supposed by many to have given the name " Springfield " to the township.

George Maris, the pioneer, scarcely had time to begin the work of cleaning the timber from his farm before he was commissioned Justice of the Peace and one of the Judges to hold the courts for the county of Chester. The oldest official court records of Chester County (now at West Chester, Pa.), dating back to 1681, shows that he took his seat on the Bench on the " 1st of 5th month, 1684," and from that time until the year 1690 he attended every sitting of the court. He was allowed to rest during the year 1690, but from the beginning of 1691 until the close of 1693 he was just as assiduous in his attention to his judicial duties.

In those early days the cases that came before the court differed vastly from those of today, yet when we consider that all transactions regarding real estate, the brands and marks of cattle, all the proceedings in the laying out of the roads, as well as the ordinary civil and criminal cases had to be passed on by the court,

we can readily imagine that George Maris's duties were by no means light. In this connection I thought it might be of interest to give one of the cases from the records passed upon by my ancestor.

"9th of 12th month, 1687. By virtue of an order from ye last County Court given unto us whose names are hereunto subscribed, being of the Grand Jury, for to lay out a road way that should serve for Newtown, Marple, Springfield and ye Inhabitants that way to ye landing Place at Amosland, did upon ye day above written Begin att a Road way in ye lands of George Maris which road goeth from Chester through Marple to Newtown, and from that road through Bartholomew Coppock's land, near to his house, his house being on ye left hand. Soo on through Robert Taylor's land, straight on through more land of George Maris his land, leaving his Plantation on ye right hand, through George Simcock's land, leaving his plantation on ye left hand, soo on straight through land Joining to Amosland unto ye King's road from Darby, marking ye trees as we came, soo on to ye landing place by Maine creek's side, beyond Morton Morton's son's house. Signed Wm. Garrett [and others.]"

Though the sessions of the court occupied much of his time, his public service did not end with this duty, but the demands of the state were laid upon him. He was chosen a member of the Assembly in 1684, and annually elected thereafter until the year 1693. The sessions of the legislature during the eight years that George Maris was a member occupied on an average nine days each. They began at seven o'clock in the morning and continued until noon, and, after a recess of two hours, extended late into the afternoon, every day in the week, except the Sabbath. The pay was six shillings a day.

I shall quote a few of the bills passed on by the Provincial Assembly during this time. "It was proposed to a vote, as a Rule, in the House, That whatsoever member shall not attend the House, but shall wilfully absent himself therefrom without lawful and satisfactory Reason given shall be expelled from the House." This bill was carried in the affirmative. The following bill applying to apprentices who had completed their term of service was also carried: "That custom of the Country to servants shall

be two suits of apparel, ten Bushels of Wheat or fifteen Bushels of Indian Corn, one axe and two Hoes." The session of the Assembly in 1692, the last attended by the pioneer, George Maris, was the longest and most exciting up to this time. The opponents of William Penn, who were assiduous in their efforts to prejudice the new King and Queen, William and Mary, against William Penn, succeeded in their purpose in 1692, whereby Benjamin Fletcher, Governor of New York, received a commission giving him authority over Pennsylvania and superseding the authority of Penn.

Shortly thereafter Governor Fletcher requested the Assembly to vote to equip eighty soldiers for the defense of Albany and also to vote the money for the necessary supplies. When the Assembly met the next day the following record was made on the minutes: "Ordered that Samuel Richardson, George Maris and others be a committee to consider that Part of the Governor's speech relating to a supply for the support of the Government and Fortifications of the Province, etc., as also what measures and course may be taken to raise money for the same and what sum may be thought expedient, and make report thereof to-morrow morning." At the appointed time this committee reported as follows. "The committee appointed to consider that Part of the Governor's Speech relating to Supplies, etc., report to the House, they believe there is an absolute necessity of raising money to support the Government and the most expedient way is as follows:

"By a tax on Strong Beer and Ale retailed; by Deer Skins raw and dressed; by the Pole; by Land, per hundred acres, by rent of House; upon Wine and Cyder imported; but have not considered how much is needful to be raised, desiring that the House would ascertain the sum." The report was adopted and a protest by ten members, George Maris being among them, was placed on record.

This was George Maris's last act in the Assembly. He was now over sixty years of age but nevertheless he was elected to the Colonial Council in 1695 during which time the controversy in regard to raising troops for the defense of New York was carried on with considerable spirit between Governor William Markham and the Council.

The old meeting house that stood on these grounds was George Maris's particular place of worship. In this connection it is worthy of mention that he was made custodian of its title deed, 8 mo. 25, 1703. He was a member of the Chester Monthly Meeting of Friends, he was also a member of the Yearly Meeting of Ministers which met at Burlington and Philadelphia in the early days but later only in Philadelphia. During the latter part of his life he was almost always one of the committee appointed to represent his Monthly Meeting at the Quarterly Meeting, and he was uniformly appointed representative to the Yearly Meeting.

The early minutes of Friends are too brief to give a detailed account of George Maris's active work in the Ministry, but his frequent appointments to visit and labor with the erring, where the finest qualities of a loving heart are most effective, bear testimony to his kindly disposition; for the records speak of his being appointed on such visits even after the labors of many others had proven ineffective. On the other hand his appointment by the Yearly Meeting to visit George Keith, the leader of a most determined faction in the Society of Friends, and deliver to him the censure of the meeting for certain of his acts, shows their estimate of his good judgment and courage. It may well be said of him that he lived up to the family motto, found on the Maris coat of arms, " To be rather than to appear."

The three sons of George Maris, the pioneer, were George, John, and Richard, and all three were members of the Colonial Assembly. The old Indentures that I have brought with me contain their signatures. One of the Indentures is also interesting because it contains the signature of James Bartram who with his brother, John Bartram, the founder of Bartram's Gardens, were the earliest American botanists. James and John Bartram married sisters, the daughters of Richard Maris.

It may also be of interest to know that Elizabeth, the second daughter of George and Alice Maris, married John Mendenhall of Concord. In 1697 they gave to the Society of Friends the land on which the Concord Meeting House was built.

The following is a quotation taken from a paper read by the late John M. Broomall, of Media, at the Bi-centennial of the Maris family; " The descendants of George and Alice Maris have been

more or less distinguished in the diplomatic service of the country, in the halls of State and National legislation, in political and constitutional conventions, in the learned professions, in the college, the work-shop, the counting house, and largely in the field.

" John Welsh, late Minister to England, Washington Townsend, who represented our district in Congress so ably for four successive terms, Dr. John T. Huddleson, a former State Senator, Simon Barnard, an active operator on the Underground Railroad, as long as its functions lasted, Edward H. Magill, former president of Swarthmore College, and George L. Maris, former Principal of West Chester State Normal School and of Friends' Central School."

The descendants of many of the older families of Delaware, Chester, and Philadelphia Counties, such as the Wests, Darlingtons, Leedoms, Taylors, Smedleys, Allens, Millers, Worralls, Mendenhalls, Haldemans, Hibberds, Garretts, Ogdens, Duttons, Dewees, etc., may also, as shown by the Maris history compiled by the late George L. Maris trace their ancestry back to the pioneer, George Maris.

The descendants of the first settlers of Pennsylvania have a good cause to congratulate themselves that their line of ancestry began well. We know from our study of Sociology that it is only the energetic who migrate voluntarily and that it takes more force of character to dissent than to conform.

A government that seeks to control its citizens in their religious opinions always finds it difficult to manage the great energetic middle ranks. It may bribe its nobility with power and titles, for they are few. It may coerce or frighten the low because they are weak. But the shrewd middle classes cannot be reached by either of these means; hence we see that the ranks of the dissenters have been swollen mainly from those below the nobility and above the average of the commonalty. From this it can be seen that America received from England more than her average energy, more than her average moral sense, more than her average obstinacy in demanding on the one hand and fairness in conceding on the other, all that we believed to be right. Considering our English inheritance plus our American environment, it seems only a natural result that we should throw off the dependency of the mother country and build up a great independent nation.

THE RHOADS HOMESTEAD AND EARLY BUSINESS

A paper read by J. Edgar Rhoads at the spring meeting of Friends' Historical Association held at Springfield Meeting House, Marple, Pennsylvania, Fifth Month 25, 1929.

To our English ancestor, John Rhoads of Winegreaves, who came from Derbyshire and settled in Darby, Pa., it may have seemed a natural thing to have bought land in the township called Marple, which probably received its name from the parish of Marple in Derbyshire. The land purchased was about one mile north of Springfield Meeting House.

When John Rhoads died in 1701 he left his Marple property to his youngest son, Joseph Rhoads, 1st. The latter married Abigail Bonsall, of Darby, the year after his father's death. It seems probable that that same year Joseph Rhoads, 1st, started the family tanning business, which has been carried on by seven generations of his descendants bearing the Rhoads' name. It is quite possible too that he may have learned something of the leather business from some English ancestors or relatives, as some of them had either been tanners or leather workers in England. His father speaks of himself in his will as "John Roades of Darby ——, cordwainer."

Joseph had two older brothers, Adam, who came to Pennsylvania in 1684—the first Rhoads to settle in this commonwealth, and John,—both of whom had numerous descendants, but it is of the Marple homestead and early family business that I have been asked to speak.

Joseph Rhoads, 1st, was the youngest child, and his seventh child, also the youngest,—James, whose wife was Elizabeth Owen, carried on the family business and passed it down to his son, Joseph, 2nd, who married Mary Ashbridge, daughter of George Ashbridge, 2nd, of Goshen, Chester County.

Joseph, 2nd, passed on the family business to his two sons, George, who never married, and Joseph 3rd, my great-grandfather, who married Hannah Evans, in 1818.

The photograph of the rear of the old Marple homestead shows four or five distinct buildings, built at different times, by different generations in the family. The most conspicuous section of the rear, probably occupies the site of what may have been the first

house built on the farm. It was a common thing for families in those earlier days to carry on farming and perhaps one or two other kinds of business, such as tanning, operating a flour or grist mill; and for some generations our ancestors had, in addition to the farm tannery, a quarry from which a fine grade of scythe stones, sold under the name "Darby Creek," were obtained.

Some knowledge of the nature of the family business may be gained from two old Account Books, the older covering a period from about 1723 to 1740 and the other containing entries from 1784 to about 1810. The former has entries made by Joseph Rhoads, 1st, and his wife, Abigail, who apparently conducted the business from about the time of her husband's death in 1732, when their youngest son, James, was only ten, until he was old enough to take some responsibility. This old volume, much damaged on the edges by the lapse of time and lack of care, and still bound rather crudely in what is probably the oldest Rhoads' leather in existence, contains many entries full of human interest. The handwriting is chiefly that of Joseph and Abigail, with occasional entries by other individuals. There are many acknowledgments of indebtedness or signatures to receipts written in with the accounts, and some of these persons apparently could not sign their names. For instance:

"1730— Mo. 3 day 19 then Ballanced and accounted with Joseph Rhoads and I acknolidgs my self to be indepted to him 0–14–3

the mark

as witnis my hand of I John Evens."

However, much of the spelling is incorrect and names and other words are often spelled in different ways by the same writer in different entries. In the back of the book there are two pages giving the names of owners of hides being tanned and the identification marks used on them, usually initials. One page is headed:—

" —— Mo. 24 da 1726 Hide ——

SL Samuel Leaves—1 bull hide

GL George Lowens—1 Cow hide

SH Samuel Hud—1 Cow hide

WG William Garit—1 Cow hide 1 cow hide
etc."

[*There is then given this list of 119 names.*]

One of the most interesting entries is as follows:

" 1732 Mo 7 y d 28th Abraham Lincon, Dr.

	L	s	d
to tanning and C two sheepskins	0	2	0
Mo 8 y d 20th to tanning 1 sheepskin and tanning and correying 1 hogskin	0	5	0
Mo 9 y d 19 Cr. one hide wtt. 43 lb.	0	7	2"

It seems probable that the Abraham Lincoln mentioned under date of 1732 was a great-great-great uncle of the President, younger brother of Mordecai Lincoln, who was great-great-grandfather of the President. These two brothers were grandsons of Samuel Lincoln, who came to America in 1637, settling in New Hingham, Massachusetts, and sons of Mordecai Lincoln. About 1691 he built mills near Cohasset and became one of the earliest ironmasters in this country. The name was often spelled without the second l.

The two sons mentioned above were sons of his first wife and came to New Jersey, settling in Monmouth County, perhaps about 1706. About 1730 Mordecai moved to Pennsylvania, buying land in Berks County, in what is now the township of Exeter, formerly called Amity and prior to that Oley. The present house, still standing, was built about 1733. Mordecai had a son, Abraham, born in 1736, shortly after his death. He married about 1760 Ann Boone, a Quakeress. Mordecai and his brother Abraham, while living in New Jersey, had acquired considerable property in Middlesex County, and very likely had a forge there or at Monmouth County.

Both Mordecai and Abraham must have traded in Philadelphia and the former was in the iron business for a time at Coventry.

Ida M. Tarbell's book: *In the Footsteps of the Lincolns* states of Mordecai: " His association and the subsequent inter-marriage of his children with Quakers, as also the children of his brother Abraham, who by this time (about 1733) had left New Jersey

and settled near Philadelphia, show how far this branch of Samuel Lincoln's family had gone away from Puritan intolerance."

That learning a trade in the old fashioned way was still common is shown by such entries as these:

" — 2 da 1727—William Darlington entered with me for a year."
" Robert Penrose entered his last yeares servis June y d 8th 1731."
" 10 Mo. y d 7; 1731 Then reconed and received of Master Joseph Rhoads one full years wages for the year past as wittness my hand

Robert Penrose"

The same young man was charged with " five yards Home Spun linin 0–14–2
to makeing too shirts 0– 2–0"

Some idea of weaving cost may be seen from the following:

" John Sample
1734—Mo. 10 y d 30 I credit to weaving of 15 yds. of stuf 0–8–0"

The price of good hides seems to have been 2 d. per lb., and sides of sole leather 9 d. per lb., or four and a half times the price of hides. Today such leather brings about two and a half times. Wheat sold for 3 s. per bushel and oats 2 s. per bushel. Corn, perhaps seed corn, is credited at 5 s. per bushel. Note item of board below:

" 1732 Mo 6 y d 11th James Battin

	L	d	s
to 2 hides of ruff lea. wtt 32½	1	4	4½
to one weeke and 1/2 Diet	0	6	0
Dr to one sole hide 19 lb. @ 9d lb. "	0	14	3

Perhaps James was trying to reduce!

Labor was credited as follows:

" 1732 I cr. Thomas Welsh by work
to 6 days moing 0–12–0
to 6 days barking 0– 9–0
to splitting of rails the sum of 1– 6–0
to 2 days work 0– 3–0"

That life was not all work and no play is perhaps indicated by the following:

" 1733 — Mo. 7 8th Rices Riece ye harper Dr
to Correying 1/2 a bull hide 0 – 2 – 0 "

Perhaps also by these entries in the day book:

" to powder and shot — 0 – 1 – 7
to 2 pound of tobackaah — 0 – 0 – 8
to 1 bottle of rum — 0 – 0 – 10 "

A number of entries have to do with building a house. Thomas Taylor was the carpenter, John Sill did the sawing of lumber and John Collins the mason work.

An early form of note entered right in the account book is as follows:

" 24 da 8 mo. 1728 I promes to pay unto
Josaph Rodes the sum of
fourteen pounds Eighteen
chillings and sexpence 14:18:6
upon demande
as witnessing my hand
Joshua Cowpland."

In both books most of the entries have to do with the tannery. Those up to about 1806 are in pounds, shillings and pence. The account book of my great-great-grandfather, Joseph Rhoads, 2d, who died in 1809, contains entries made during that interesting period of American history from 1784 to 1810. Many of the names found in it are of the same families as those found in the earlier book. The following are noticed as being names of families of Friends, most of them having descendants still living in this part of the country: Allen, Bonsall, Caldwell, Edwards, Evans, Fairlamb, Fell, Gibbons, Garrett, Hall, Howell, Heacock, Jones, Kirk, Levis, Lownes, Maylin, Maris, Moore, Morris, Maule, Ogen, Pancoast, Pratt, Pyle, Pennell, Powell, Rudolph, Scott, Smedley, Scattergood, Taylor, Thomas, Thompson, Trimble, Walton, Wetherill, West, Worrall, Yarnall. From some of these individuals hides or supplies were purchased; to some leather was

sold for harness and shoe leather, both sole and upper, and especially fine calf-skins, so much esteemed for the old fashioned high gentlemen's boots. We have at our plant at Wilmington an old mill stone, rough in shape and with a serrated circumference. This came from the site of the old tannery at Marple. It was used for grinding bark and my grandfather thought it may have dated back to the days of his grandfather, Joseph Rhoads, 2d.

In this account book there are several very interesting entries, some of them rather out of the ordinary run of business transactions. I note under date of 4th Mo. 4th, 1806 the following: "They have had 73½ bushels of Hair for the Poor house not yet paid for at 1 s 10½ d per Bush."

And not infrequently can be found such an entry as this: "dated This 9th of 4th Mo. 1801—Settled all accounts between Richard Maris, Jr. and Joseph Rhoads, and there is due to Joseph Rhoads a Balance of Eleven Pounds, eight shillings, and five pence."

It is to be hoped that the accounts referred to were all financial transactions, for I dislike to believe that my ancestor was of so pugnacious a nature as might be inferred from the frequent entry: "Settled all accounts."

One William Weatherill seems to have worked in the scythe stone quarry and an agreement between him and Joseph Rhoads was entered into in 1802. On the 28th of 1st Mo. 1803 the following entry is observed: "Setled all accounts this 28th of 1 Mo. 1803 subsisting between us and are clear of each other as witness our hands—

William Weatherill; Joseph Rhoads."

One of the most interesting entries, however, is dated the 12th Mo. 10th, 1803 and is headed—"To Make Elderberry wine." Were it not illegal to publish it today, I should read it, but there is sufficient detail to be very explicit, especially as to the amount of brandy to be added when the wine is bottled. The signature of James Rhoads is very clear, immediately below, and one may assume, to use the old phrase, that it is his "hand and deed." He was pretty certainly the eldest son of Joseph Rhoads, 2d.

That some part was taken in community work is evidenced from the following loose note, which I find stuck into the book. It

had evidently been sent under seal to Joseph Rhoads, 3d, and is dated 8th Mo. 9th, 1822.—" Friend Jos. Rhoads the may stop letting SamL Jones having eny more allowence at the expence of the County becaus I expect he has got well by this time. (Signed) John Engle."

That these ancestors of ours who for five generations carried on the business at Marple loved the country and home is evidenced by numerous entries in letters and quotations in *Clovercroft Chronicles*. It was apparently evident too that they found what would seem to us today a very modest, country business, adequate to meet the needs of their comfortable, but relatively simple, wholesome family life.

George (1784–1858) and Joseph Rhoads, 3d (1787–1861), as partners, must have followed the good teaching of their parents and grandparents in being not only scrupulously careful to act with absolute fairness and justice in their dealings, even having a reputation for giving more than seemed reasonable, but also of being practicers of the Biblical admonition to love one's neighbor. Of George Rhoads it was said: " Not even a beggar was ever turned away empty-handed."

The life of such Quaker families in the eighteenth and nineteenth centuries in eastern Pennsylvania seems to have included advantages which developed children of excellent character, a sense of responsibility and a deep and enduring fidelity to their religious beliefs. They proved that " with what measure ye mete, it shall be measured to you again " and that a full share of attention to the Spiritual things of life produces lives full of the finer things, the richest experiences and the love and esteem of their fellowmen.

Jonathan E. Rhoads, my grandfather (1830–1914) married Rebecca C. Garrett, of Philadelphia, in 1856, and brought her to the old home at Marple. His father had moved to a new home nearby, but his Uncle George, who had never married, lived until his death, two years later, in part of the old house. Jonathan E. Rhoads continued to operate the tannery at Marple until 1868 when he sold the old homestead and moved to Wilmington, Delaware, where he purchased a tannery. Scarcity of oak bark in southeastern Pennsylvania, and promise of a better supply from

lower Delaware and nearby Maryland, was one of the factors influencing this move.

This tannery was sold about 1877. Though Jonathan E. Rhoads continued in the leather business, currying leather and making leather belting, it was not until about 1896 that J. E. Rhoads and Sons started to tan again. The industry is still continued by the family.

TRENTON ANNIVERSARY

The Trenton Friends' Meeting, which is historically the first church of the city of Trenton, New Jersey, celebrated its 250th anniversary in an appropriate manner during Founders' Week, 1929. The Hanover Street Friends' Meeting held open house daily from 10 mo. 25th to 11 mo. 2nd. At the same time the city of Trenton celebrated its own founding.

West Jersey was bought by a group of Friends in 1674. In 1676 five men, one of whom was Mahlon Stacy, were given a grant to build a town. In 1678 the Ship *Shield* brought a delegation of Friends, who settled at and near the "Falls of the Delaware." Mahlon Stacy took up a large tract of land bordering on the Delaware River and extending both sides of the Assunpink Creek. On this land the city of Trenton was primarily built.

A Friends' meeting for worship was held from the first settlement of the English. In 1678–79 it met at the home of Thomas Lambert. A midweek meeting was held at the Friends' schoolhouse at the Falls of the Delaware in 1693. In 1698 the meeting at Mahlon Stacy's was ordered continued. In 1680 the meeting at Trenton and vicinity became a recognized meeting and received certificates from England, which are still preserved. The Monthly Meeting for business was organized in 1684 and the Meeting records from that date to the present are carefully preserved and are a valuable source of historical information.

The Hanover Street Friends' Meeting House is in itself historical. It was built in 1739. In it the Continental Congress held its sittings in 1776. It was also used as barracks for the soldiers passing through the city, and for a time the Hessians took possession of the building and used it for their headquarters. In the yard of this meeting house have been buried many citizens of prominence. Among them were Thomas Cadwallader (1705–1779), Trenton's first Burgess; Philemon Dickinson (1739–1809), a member of the Provincial Congress of 1776; George Clymer (1739–1813), Treasurer of the Continental Congress in 1775, and Signer of the Declaration of Independence; Richard Howell (1754–1802), a Major in the Revolutionary War, and later Governor of New Jersey. Also buried in the same yard are Albermarle Collins, Captain, and Isaac De Cou, Second Major, who served in the Revolutionary War.

The Committee appointed by the Monthly Meeting arranged an interesting

exhibit in the Lecture Room of the Meeting House, and it was viewed by a thousand visitors. Some of the meeting's earliest records were displayed in locked glass cases; also the earliest Minute Book commencing 1684; old English certificates received and filed in 1680; a certificate from England, dated 1682, for Samuel Bunting, Trenton's first recorded Friends' Minister; Friends' manumission papers dated as early as 1774, giving freedom to many slaves; and many other early and valuable documents. The walls of the room gave lessons in Friends' history, past and present, and in their educational and philanthropic activities. Antique articles were also on display.

Two historical meetings were held during the week in the meeting house, under the auspices of the Sons and Daughters of the Pilgrims. At these meetings Elizabeth B. Satterthwaite and others gave historical addresses suitable to the occasion. A pageant was given on 10 mo. 25th by Mary H. MacPherson, Esther Pidcock and Theodosia Wright, personating daughters of their ancestor Mahlon Stacy. Helen Moon represented Gulielma Springett, the first wife of William Penn, and Mary Mayo Tilden appeared as the daughter of her Mayflower ancestor. All were in appropriate colonial dress. Betty Fell unveiled a portrait of George Clymer and gave the history of his life work. A tablet to the memory of Mahlon Stacy, the founder of the city of Trenton, and a founder of the Friends' Meeting of Trenton, was placed upon the Friends' Meeting House. It was unveiled 11 mo. 2nd by Mabel Potts, a descendant, in a beautiful ceremony conducted by the Historical Society of Sons and Daughters of the Pilgrims, who presented the tablet to the Friends' Meeting.

Elizabeth B. Satterthwaite

DOCUMENTS

John Grubb, 1689–1731

The following account of John Grubb, who built a ship in 1728 on the banks of the Rancocas, in Burlington County, New Jersey, has come from his descendant, Isabel Grubb, of Seskin, Carrick-on-Suir, Ireland. He was also the ancestor of our valued Quaker writer, Edward Grubb. "Irish Wharf" where the ship was built, is still known on the stream; and confirmation of the success of John Grubb's work is found in the *Ship Registers of the Port of Philadelphia,* where on November 10th, 1729, the *Francis,* Captain John Fellows, cleared. She was owned by Francis Annesley and John Fellows, both of Waterford, Ireland, and "built in the Province of West Jersey." [1]

The Friends who certified to John Grubb's good character lived near

1. *Penna. Mag. of History and Biography,* Vol. 23 (1899): p. 262.

the shipyard in Northampton township. Samuel Woolman was the father of John Woolman, and he and Dr. Daniel Wills and John Stokes were near neighbors. A letter exists from John Grubb and his sons, Joseph and John, soon after his arrival, showing his favorable impression of the new country, and that he wanted his wife to come out and join him. This she was, however, unable to do, as will be seen, and he returned to Ireland, dying soon after.

Shipbuilding on the Delaware was a rapidly growing trade at this period, but Massachusetts and the maritime provinces had for so long been the leaders in this industry, that it was natural for John Grubb, before coming to West Jersey, to visit Marblehead, and the neighborhood of Boston, where Puritan interests were successful.

The Smith family in Burlington County had a shipbuilding plant on the Delaware at Burlington, near the mouth of the Rancocas (Ancocas originally), and sent their ships to the West Indies and to China. Several of them, including the Hon. Richard Smith, member of the West Jersey Assembly and a Proprietor, signed John Grubb's certificate. They were all Quakers.

Amelia M. Gummere

Biographical Sketch

John Grubb (1689–1731) was the youngest son of John Grubb of Meylers Park, near Ross, County Wexford, and the only child of the latter by his second wife Elizabeth. His grandfather, also named John, had come to Ireland in 1656 from Northamptonshire.

John Grubb in 1708 married Anne Willan and succeeded his father on the farm at Meylers Park. "Meetings were frequently held at their house to which several of their religiously disposed neighbours came. This drew on them the enmity of the clergyman of the Parish the effect of which induced John Grubb on being encouraged by a friend to take a farm on his estate near Woodhouse in the county of Tipperary and expecting to be more at ease than in his former situation he removed his family and stock to the said farm." He obtained a certificate from County Wexford Friends authorizing him to remove.

"On their leaving Meylers Park the meeting occasionally held at their house dropped. Many years afterwards Anne Grubb expressed her belief that their removal from thence was an improper step and might have produced the blast that quickly came upon their outward affairs, for the succeeding winter being very severe, many of their cattle died and the landlord seized the remainder for rent: a barn they had built fell down and they were so reduced as to require assistance from their friends."

The Monthly Meeting granted them £15, but the Clerk of the Province Meeting, Thomas Wight, found it necessary to carry on a correspondence for about nine months to find why County Wexford Friends had allowed their members to become a burden on another meeting!

"In 1727 John Grubb accepted employment from Francis Annesley of Waterford, merchant, to go to America and to superintend the building of a ship." He obtained a certificate from his men's meeting, and his pocket account book has the following copied into it.

"Mr Jno Stringer

Waterford y^e^ 14 of May

We have given M^r^ Jn^o^ Grubb the needfull directions concearn^g^ y^r^ intended voyage to N.E.Ld & therefore refer y^u^ to his orders & desire y^t^ y^ll^ pay the same regard to y^m^ as you wou'd to the directions of

Y^rs^ to comm^d^

Tho^s^ Grubb & Jos. Lamb

(Thos. Grubb was John Grubb's step-nephew, a wealthy Waterford merchant, who was not a Friend.)

John Grubb's pocket notebook contains at the beginning items relating to dealings at Marblehead, Boston, and Amesbury, as though the ship in which he travelled went first to New England, but there is no other record of his having gone to any other place in America, except Ancocas (Rancocas). The notebook also shows his accounts when building the ship and records the frequent absence of the workmen through drink.

During her husband's absence in America Anne Grubb was living in a poverty stricken condition with a large family, the youngest of whom, twins, were still babies in arms. Yet she reproved herself sharply for having once omitted to walk several miles to attend the midweek meeting in Clonmel. "She entered into covenant with the Lord that if he would forgive her she would be more faithful in future, which covenant she appears to have kept being for the remainder of her life, diligent in the attendance of meetings and a faithful travailer therein for the arising of life."

"During John Grubb's abode in America he was so well pleased with the country and inhabitants that he fixed on a situation there to which he intended removing his family, but his employer being prejudiced to his disadvantage by the insinuations of the offended captain who represented that the vessel then nearly finished was much larger than needful for his trade, with several other charges; on which Francis Annesley took his affairs out of John Grubb's hands, without furnishing him with the means of fulfilling the engagements he had entered into on his account; for some of them he was imprisoned and otherwise involved in great pecuniary distress. On his return he produced certificates from several magistrates and freeholders in the county of Burlington in West Jersey, as also from the monthly meeting there, all uniting in testimony to his integrity and good conduct for the service and interest of his employer who notwithstanding refused to settle or pay him for his services and a few months after his return being attacked with inflamation on his lungs he expired at Rathronan after a short illness the 22nd 2 nd mo 1731."

His widow Anne who lived until 1765 brought up a large family, who

all turned out well. Among their descendants are Sir Howard Grubb, of world wide fame as a maker of telescopes and other scientific instruments; Rev. George Grubb, a noted evangelistic preacher; Edward Grubb, Quaker writer. The late George Grubb, who was clerk of Dublin Yearly Meeting, was also descended from them.

Their youngest son Benjamin, one of the twins, was a merchant in Clonmel, and his daughter Abigail made a collection of family and other Quaker documents. I believe that it must have been Abigail Grubb who wrote the account from which I have quoted about her grandfather. Her nephew Benjamin valued and added greatly to her collection and on the death of his sister Susanna in 1911 the entire collection passed to my father J. Ernest Grubb, who died in 1927, and it is now in the possession of his children, of whom I am the youngest. It still is added to when possible.

ISABEL GRUBB

CERTIFICATE FROM COUNTY TIPPERARY MEN'S MEETING FOR JOHN GRUBB 1727

Whereas Jo^{n} Grubb the bearer hereof acquainted frd^{s} of this meetting y^{t} he as intentions of goeing to America upon business w^{ch} calls him there & Desireing a Certificate of us accordingly we do hereby certifie y^{t} for a considerable time past he hath been a member of our mens meeting & knows not but in generall he have behaved pretty orderly butt y^{t} in his worldly affairs has run a little behind hand butt we are in hopes he will retrive itt haveing lately cleared off good part of itt so y^{t} we desire his well fare & y^{t} his behaviour & managem^{t} be such as will recomend him to y^{e} care & notice of frd^{s} Signed att our mens meetting att Killcomon this 26.th day of y^{e} 1st month 1727.

[On back all in same writing] Jo^{n} Boles, Joseph Collett, Jos. ffennell juinor, Solomon Wattson, Sam^{ll} White.

[Burlington (New Jersey) Monthly Meeting records the receipt of this certificate 4th 9 mo. 1728.]

CERTIFICATE FROM BURLINGTON MENS MEETING FOR JOHN GRUBB 1731

Ffrom our Mens Monthly meeting of friends at Burlington in the province of New Jersey held the 6th day of the 7mo: 1731 To the mens monthly Meeting at Killcomon in the County of Tiparary in Ireland.

These may certific that our friend John Grubb by his letter to us desired that a confirmation from our Monthly Meeting might be had to what some of our friends gave him at his going of from us and accordingly application was made to our Mens Meeting and after due enquiry was made it appeared that he had frequented our Meetings as often as his occasions would allow and that when he was at liberty, and was pretty orderly in his conversation and very carefull and dilligent about his imployers affairs. So

desiring his wellfare in the truth that is unchangeable we remain your friends and brethren.

Signed by order and on behalf of the said Meeting by us

Thomas Buzby	John Wills
Jonathan Wright	Henry Burr
Richard Smith	Hugh Sharp
Thomas Scattergood	John Rodman junior
John Craig	Is DeCou
Daniel Smith	Daniell Wills
Caleb Raper	Thomas Wetherill
Joshua Raper	John Green
Matthew Champion	John Stokes
Ebenezer Large	

[For entries respecting this certificate see Burlington Monthly Meeting book 2.6.1731 and 4.8.1731.]

Letter to Francis Annesley from some New Jersey Friends

Lo: friend New Jersey y^e^ 15^th^ of 3 mo 1730
Fra^s^ Annesley

Though unknown to all or most of us whose names are underwritten yett having heard a very good caracter of thee doe use this freedom of giving thee a few lines as a friendly advertisment.

Having sume knowledge & acquaintance y^e^ persons thee sent into these parts to build a ship which business was affected neer unto our habitations therefore could not omitt taking sume notice of y^e^ persons behaviour conduct & management, and itt has seemed to us somewhat strange that thou shouldest repose such a trust & great concearn to the management of such, however the business being now finished we hope in a short time thee will not only see the ship but y^e^ acc^tts^ & charges &c and thou will be more capeable of judging for thy selfe wheather the affair has been carried on and managed for they advantage soe well as itt might have been or not and one thing further which has seemed strange to us is concearning John Grubb who has frequented our meetings when att liberty & in y^e^ fore part of y^e^ business was chife manager & to us seemed the most fitt to be intrusted seeming pretty orderly in his conversation & carfull and diligent in carrying on the business in our judgment the best of them for thy advantage & therefore to us seemed most deserving of thy favour, but on the contrary in sume short time after Cap^tn^ ffellows came in y^e^ s^d^ Grubb was arrested and kept prisoner 39 weeks & most of the time close confined for debts contracted on the ships acc^tt^ for carrying on the building, which if really soe is a very great hardship & abuse on him however we make no doubt butt thee will examin & scrutinize into that affair and shew thy resentments as y^e^ nature of y^e^ case may require and in the mean time hopes thee will exkews this freedom haveing nothing in vew but love & good will concludes

& subscribes our selves thy sincear friends & welwishers Peeter Fearn, Thoˢ Scattergood, Thoˢ Wetherill, Richᵈ Smith, Jona Wright, John Wills, Hugh Sharp, Matt Champion, Calleb Raper, Danˡˡ Smith, Fraˢ Smith.

a coppy

[*Note:* Peter Fearon and Thomas Scattergood were well known ministers, and all of the signers were men of standing in the community, several of them holding Government office.]

CERTIFICATE FROM OFFICERS AND FREEHOLDERS OF BURLINGTON COUNTY FOR JOHN GRUBB, 1730

Province of New Jersey
In America,
Com. Burlington ss

We whose names are hereunto subscribed, being divers of the Officers and other Freeholders Inhabitants of the County of Burlington in the province of New Jersey aforesᵈ

TO ALL to whom these presents shall come GREETING

WHEREAS John Grubb who about two years since came into these parts from yᵉ city of Waterford in the kingdom of Ireland in the employment of Francis Annesley of yᵉ same city of Waterford merchant to assist and superintend the carrying on the building of a ship upon Ancocus Creek in the said county of Burlington is intended shortly to return home again, and we the subscribers having been desired on the behalfe of the said John to certifye our knowledge in respect of his behaviour since he hath resided amongst us

IN COMPLYANCE wherewith and in justice to yᵉ charracter of the said John We do hereby declare & certifye, that as farr as we know or have ever heard to the contrary he hath behaved and conducted himself in all his affairs and dealings amongst us as an honest quiet and inoffensive man, and as such hath obtained a good repute and esteem amongst us, AND we do further certiye that in the absence of Capᵗ John Fellows, we never heard any Accounts or complaints, otherwise but that he the said John managed & carryd on the building of the said ship with a faithfull vigilance and Industry, and with an honest and just regard to the Intrest of his employer, and in our opinions with abundance more success and less disturbance then could be reasonably expected amidst the perverse tempers and lazy idle and stubborn dispositions of the general part of those sent out of Ireland in the employment of the said Annesley under the direction of the said John Grubb and Cap Fellows and who to our certain knowledge gave the said John Grubb a great deal of trouble vexation frequent interruptions & great delays in the course of his business, in the carrying on yᵉ building of, and providing materials for yᵉ said ship, by occasion whereof we are well assured the interest of the said ffrancis Annesley greatly suffered, contrary to the endeavours of the saide John, and very farr from any neglect or miscarriage in him

IN TESTIMONY of the truth of the premises we have hereunto set our hands the fourteenth day of Maye Anno Domini one Thousand seven hundred and thirty

[The signatures are in three columns the whole document being on double foolscap]

Sam[l] Bustill Secry:
Jacob Heulings one of y[e] judges of y[e] Common pleas
Jno: Allen one of y[e] judges of y[e] Common pleas
John Wills one of his Majestys Council
Hugh Sharp one of the judges ut supra
Puir Bardy [Peter Bard] one of the council ut supra
Abra: Heulings, Rich[d] Allison } Justices

Inhabitants freeholders

Tho[s] Hunloke
Sam Bukley
James Lippincott
his
John ○ Stokes
mark
Revell Elton
John Buzby
Francis Hogsett
Robert Davis

John Smith
Tho: Scattergood
Daniell Wills
John Gosling Justice
Is DeCou
John Hudson

Statement from Various Friends about John Grubb's Case

America (The 5th of forth month 1730) West Jersey Burlington County Not withstanding sevrall of the subscribers have set their hands to other papers tending to the justifieng of John Grubb in relation to the management of his stewardship on the account of his imployer Frances Anslow. Yet inasmuch as we the subscribers hereunto were nearer neighbours to y[e] business he was sent over here about and were more conversant with the company that came over with him then those that drew those other papers: thought it our duty to give a relation in brief of the matter according to the best of our understanding. Which is as followeth viz: John Grubb was sent from Ireland here as a steward to Francis Anslow in order to begin and carry on the building of a ship for him and arriv'd here amongst us and near some of our dwellings in y[e] fall of the year 1727 he together with John ffollows another steward did begin the said work but John ffollows returning home to Ireland and left the sole managment of that affair to y[e] said Grubb who (by what observations we could make) did carefully and frugally carry it on to the best advantage he could for the intrest of his imployer. he set men to work. bought provisions and other necesarys in order to forward the bisness so that when the said ffollows returned the said Grubb had contracted severall debts on the ship account to sevarall persons which debts the said ffollows either neglected or refused to pay and also seized what goods was left in the store so that the said Grubb was made uncapable of paying the said debts he had so contracted on the ships account. but suffered the said Grubb to be arrested and cast

in to prison where he was kept for a long time and for the most part in close goal on the pretense of making up accounts of which he was prevented by a third agent sent over by ffrancis Anslow who got his accounts from him and kept them until he was forced to arrest him and by that means got them again and has setled accounts (as we here) to satisfaction. In the whole we cannot but be of opinion that he has been barbarously used considering the care diligence and fidellity to his imployer. In y^e^ first place to be sent over with such a hellish crew both of males and females. as hath hardly ever been heard of to come over into our parts in a body together, and then to be so farr countermanded by a person whose behaviour has been not a jott better then the worst of them it is very hard measure we think, And further for the vindicating the reputation and conduct of John Grubb in relation to Francis Anslows concerns We may safely give it as our opinions that if ffrancis Anslow had left that affair solely to John Grubbs management or at least for mortallity sake to him and some other man of common morralls, and sent workmen of like morrals to have done the work, ffrancis Anslow might have saved more then one thousand pound in that ship.

Hugh Sharp	John Stokes	Josephy fienim [2]
Thomas Reues [Reeves] mark	Edward Malling	William Houlings [3]
John E. Crosby	Thomas Buzby	Jacob Perkens
Samuel Woollman	John Green	Nathen Crosby
Daniel Wills	John Wills	John Hudson
	Josiah Ridgway	John Smith

MERCHANDISE

List in handwriting of John Grubb, perhaps of the stores taken over with him, but not so marked.

711½ yds of serge & ditto to ye servants, 23 yds of ratteen, 2 peeces of girtwebb [woven belting], 13 pr of boddies, needles sould p Israel Pemborton 10 s., ditto sould p self for 10 d., 1 3/4 of mohair sould att vandue,[4] 13 stickes [i.e. lengths] sold p selfe, 4 pr of specticles, 1 d^z^ of whittles [shawls, or perhaps large knives], 2 cases of flames [probably fleams, or lancets, for letting blood], 15 pr of womens shoes, 8 ditto to ye servants, 10 handsawes, 59 hoes, 19 gimlets, 2 curry combes, 1 match coat, 1 pr of scales on board y^e^ ship, 18 d^z^ of fishing hookes, 9 razors, 8 sisers, 1 brass spurs, 4 pr of spurs, 3 coopers tooles, 11 coopers axes, 3 do addes, 1 hollowing knife, 11 chissels, 4 pr of buckles, 2 grinding stones, 7 d^z^ of aule blades, more sould for 10 d., Buttons, 23 taylors thimbles.

Memo that there was but 30 pcs of serges in y^e^ first envoice & that J.F. sould 84½ yds & soe there remains but about 28 peeces which were delivered to J.G.

2. [Fenimore?]

3. [Heulings.]

4. Vendue: An auction, or sale of effects. An almost universal term in the colonies in the eighteenth and nineteenth centuries. Still in occasional use in country districts. From the French, *vendre,* to sell.

NOTES AND QUERIES

The Editor is prepared to receive suggestions as to diaries and journals containing first-hand material on the various sessions of Philadelphia Yearly Meeting. Unpublished journals are of course especially desirable. A compilation of such titles would be very useful for reference. In due time, perhaps, a combined account could be published, giving various sidelights on the sessions of the Yearly Meeting each year. This suggestion is the outgrowth of the valuable *Pen Pictures of London Yearly Meeting,* referred to under Book Reviews below.

The office has received the first number of the new quarterly journal, *The Quest.* The paper is the outcome of a concern expressed at the Young Friends' Conference at Brussels in 1928 and endorsed in 1929 by the Conferences at Leighton Park (England) and Richmond (Indiana). The paper appears under the auspices of the Young Friends' Committee of London, the Board of Young Friends' Activities of the Five Years' Meeting, of the Philadelphia Young Friends, as well as groups of young Friends in other countries. It is an international journal of, by, and for young Friends.

The first issue of *The Young Friend* appeared in Second Month, 1930. It is an eight-page paper published under the auspices of the Young Friends of the two Philadelphia Yearly Meetings.

The Pembroke Friends Meeting House Association has been formed for the preservation of the old Friends' Meeting House at North Pembroke, Massachusetts. The Association has plans under way for the restoration and perpetual preservation of the house and grounds. Among the Directors of the Association are George R. Wood and Thomas A. Tripp, of New Bedford meeting, and S. Paul Townsend, of Boston meeting. This movement was inaugurated largely through the efforts of Horace T. Fogg, and he has been appointed Treasurer of the Association. In the *Boston Evening Transcript,* 10 mo. 30, 1929, there is an account of the forming of this Association, with pictures of the old meeting house and burying ground.

From 1710 to 1825, there was a Quaker Meeting House on Quaker Lane, which is now Congress Square, near State Street, Boston. S. Paul Townsend, member of Boston Monthly Meeting, is making an effort to have the name restored to the map of Boston by having the newly widened Exchange Street, of only a block or so, running from State Street to Dock Square, named "Quaker Lane." Exchange Street is now a continuation of Congress Street and very close to the old Quaker Lane, where the Meeting House

stood. (Note: On Second Month 20, 1930, the Street Commissioner of Boston issued orders that this street should hereafter be known as "Quaker Lane.")

Volumes III and IV of the *Dictionary of American Biography* (see BULLETIN, 18: 52, 104) contain the following biographies of people who were Friends or of Friendly connection: Goold Brown (1791–1857); Jacob Jennings Brown (1775–1828); Moses Brown (1738–1836); Obadiah Brown (1771–1822); William Henry Brown (1836–1910); Arnold Buffum (1782–1859); Benjamin Butterworth (1837–1898); John Cadwalader (1805–1879); Thomas Cadwalader (1707–1799); Joseph Gurney Cannon (1836–1926); John Cassin (1813–1869); Elizabeth Buffum Chace (1806–1899); Thomas Chalkley (1675–1741); Elizabeth Margaret Chandler (1807–1834); Pliny Earle Chase (1820–1886); Thomas Chase (1827–1892); Benjamin Chew (1722–1810); William Henry Churchman (1818–1882); Samuel Coates (1748–1830); William Coddington (1601–1678); Charles Fisher Coffin (1823–1916); Levi Coffin (1789–1877); Elizabeth L. Comstock (1815–1891); Isaac Cook (1810–1886); Edward Drinker Cope (1840–1897); Thomas Pym Cope (1768–1854); Walter Cope (1860–1902); Ezra Cornell (1807–1874); Hannah Peirce Cox (1797–1876); Henry Hamilton Cox (c. 1769–c. 1821); Samuel Hanson Cox (1793–1880); Prudence Crandall (1803–1889); Elliott Cresson (1796–1854); Paul Cuffe (1759–1817).

Among the Friends who contributed to these two volumes are Rufus M. Jones, Rayner W. Kelsey, Frederic L. Paxson, J. Barnard Walton, Thomas Woody.

"Our Legacy: a Tribute to George Fox and William Edmundson" is the title of an historical play written by Josephine Rhoades Davis for the Edmundson-Fox Memorial, held at Hertford, North Carolina, in Sixth Month, 1929. This play has been bound in an attractive booklet, with pictures of the Causeway and the Old Float Bridge used for many years for crossing the Perquimans River. The inscription on the marker set up in 1929 at Hertford, North Carolina (See BULLETIN, 18: 92) is as follows:

EDMUNDSON-FOX MEMORIAL

Near this spot William Edmundson
An English Friend held in May, 1672
The first religious service on record
in Carolina.
Six months later George Fox, founder
Of the Religious Society of Friends also
Visited this section and held meetings
Among the colonists. Here were the
Beginnings of the religious life of a
Great State.

Katharine C. Ricks, Librarian of Guilford College, is desirous of completing a file of the BULLETIN OF FRIENDS' HISTORICAL ASSOCIATION for the college library. At present their collection contains only the following numbers: Vol. 1, nos. 1 and 2; Vol. 5, no. 2; Vol. 10, no. 2; Vol. 11, nos. 1 and 2; Vol. 12, nos. 1 and 2.

Any readers of the BULLETIN who have preserved the back numbers and desire to give some of them to the Guilford College Library, please address the Librarian, Guilford College P.O., North Carolina.

ITEMS FROM PERIODICALS

The Friend (Philadelphia)

—On the afternoon and evening of Tenth Month 5, 1929, special exercises were held to commemorate the 100th anniversary of the first religious meeting held in Chester Friends' Meeting House, 24th and Chestnut Streets, Chester, Pennsylvania. Members of both branches of Friends took part in the program, and presented papers and addresses on the history of Chester meeting and on affairs of present-day interest and importance. At both of the sessions the meeting house was entirely filled with members and visitors, not only from Chester but from other Friends' communities. A picture of the meeting house accompanies the account in *The Friend.*—10 mo. 24, 1929, p. 196.—See also *Friends' Intelligencer,* 10 mo. 19, 1929, p. 839. A copy of the paper by Charles Palmer, read on the above occasion, is available in the library of Haverford College. It is entitled, "Historic Sketch of Friends' Meeting House, 24th and Chestnut Streets, Chester, Pa."

—In a paper entitled progress of "Interracial Good-Will in North Carolina," Clara I. Cox traces the recent progress of friendly coöperation between the white and colored races in that state. By way of historical background, she refers to the early stand against slavery taken by Friends in North Carolina, due largely to the influence of John Woolman during his visits there in 1746 and 1757.—10 mo. 31, 1929, p. 210.

—An important event in Quaker history is the dispersion of the old Friends' Library at 142 North 16th Street, Philadelphia. Henry J. Cadbury has prepared a valuable paper on the history of the library and the recent distribution of a large part of its Quaker books. These books were given to the libraries of Haverford, Swarthmore, Guilford, and Earlham colleges. A residue remains to be disposed of by the committee in charge. Many of the more modern books were retained to form a part of the library of Friends' Select School.

Henry Cadbury's paper was read at Philadelphia Quarterly Meeting, Second Month 4, 1930, and was printed in *The Friend* (Phila.), 3 mo. 27, 1930, pp. 459–461.

—A noteworthy article on "The Friends' Theory of Worship" by President William W. Comfort, of Haverford College, was published in *The Christian Century*, 3 mo. 19, 1930, and reprinted in *The Friend* (Phila.), 4 mo. 10, 1930, pp. 483–484. It is to be hoped that this pointed and discriminating exposition will be made available in pamphlet form, for the use especially of inquiring non-Friends.

—Items on the history of Friends' Free Library, Germantown, which now contains 40,000 volumes. In its history of eighty-five years only two librarians have been appointed, William Kite, in 1869, and Hannah M. Jones, in 1898. Hannah Jones' connection with the library really began in 1875 when she was appointed Assistant Librarian. A warm tribute is paid to her helpful and efficient service during this period of forty-five years.—4 mo. 17, 1930, p. 502.

Friends' Intelligencer

—When the new fireproof building was erected for Friends Historical Library at Swarthmore College, it was planned to make it a central depository for the completed manuscript records of Friends' meetings. In accordance with this plan, locked steel cases were provided for the storing of these records, where they would not only be safe from any danger of loss but would also be accessible to any one who wished to consult them. The following meetings have placed all or part of their records in this library: Philadelphia Yearly Meeting (Race Street); Abington, Concord, and Western Quarterly Meetings; Burlington, Chester (Pa.), Concord, Darby, Greenwich, Gwynedd, London Grove, Richland, and Wilmington Monthly Meetings; Greenwich, Gwynedd, Norristown, Old Springfield, and Plymouth Preparative Meetings. This library also has been the recipient of a number of valued gifts from generous friends, including not only old Friends' books for its bookshelves but also relics and antiques for its Quaker museum.—10 mo. 26, 1929, p. 856.

—At Lake Mohonk, New York, in Tenth Month, 1929, there was held the thirty-fifth Conference of Friends of the Indians. These conferences, which were founded by Albert K. Smiley, were held regularly for thirty-four years until they were discontinued in 1916.—11 mo. 2, 1929, p. 873.—An account of this conference is also given in the *Southern Workman*, Vol. 58 (1929): pp. 543–544.

—On Eleventh Month 9, 1929, a special supper meeting was held to celebrate the fiftieth anniversary of the opening of the Friends' Meeting House, at Oxford, Pennsylvania. Elizabeth B. Passmore, then in her 91st year, told of her early recollections and had the honor of cutting the birthday cake with 50 candles on it.—11 mo. 23, 1929, p. 937.

—According to an item in the *Newmarket Era*, the statue of Elizabeth Fry, which stands in the main upstairs hall of the new Old Bailey, is reputed to be the only memorial of the kind erected to a woman within the precincts

of an English court of justice. This statue is rather more than life-size, and was sculptured by Alfred Drury, R.A. On the front of the pedestal is inscribed an apt quotation from one of Robert Browning's poems; and on either side are bronze bas-reliefs representing Elizabeth Fry at work amongst the women inmates of Newgate prison, praying with them, and ministering to their needs.—12 mo. 28, 1929, p. 1036.

—Memorial account (with portrait) of Morgan Bunting, who was born in Darby, Pennsylvania, on First Month 14, 1865, and who died in a Philadelphia hospital on Tenth Month 3, 1929. Morgan Bunting was the son of Emma Cadwallader and Joseph Bunting, Jr., and was educated in the Darby Friends' School and later at Friends' Central School, from which he was graduated in 1880. He took a prominent part in the activities of Darby Meeting, and served both Concord Quarterly Meeting and Philadelphia Yearly Meeting as Clerk for a number of years. At a very early age, Morgan Bunting became interested in genealogical pursuits, and was an active member of several genealogical and historical societies. During the year 1929 he served as Chairman of the Historical Research Committee of Friends' Historical Association. His indexing of the minutes of Darby Meeting makes them invaluable for all interested in genealogy, and in 1904 he compiled *A List of the Records of the Meetings Constituting the Yearly Meeting of the Society of Friends Held at Fifteenth and Race Streets, Philadelphia,* which was later published by the Representative Committee. He also prepared genealogical charts of both the Bunting and Bartram families, being himself a lineal descendant of John Bartram, the noted botanist.—1 mo. 4, 1930, p. 16.

—An account of the restoration of Tuckahoe Neck Meeting House, situated about one-half mile west of Denton, in Caroline County, on the Eastern Shore of Maryland. "Neck" Meeting was established as an indulged meeting under Third Haven in 1802, and as a Preparative Meeting in 1806. No meetings have been held there for about forty years, but before the meeting house was finally closed, it was kept up by two sisters, Emma and Rachel Satterthwaite. Accompanying the article are pictures of the meeting house before and after its restoration.—1 mo. 11, 1930, p. 29.

—The article entitled "A Century Passes," by D. Elton Trueblood, Professor of Philosophy at Guilford College, is an appreciation of Elias Hicks, the centenary of whose death occurred in Third Month, 1930. There is a small portrait of Elias Hicks and a picture of the meeting house at Jericho, Long Island, which he helped to build in 1787. (Note: It is also announced that D. Elton Trueblood has written a book dealing with the life of Elias Hicks which is soon to be published.)—3 mo. 1, 1930, p. 165. —See also *The Friend,* Phila., 3 mo. 13, 1930, p. 434.

—Whitewater Monthly Meeting of Friends (Hicksite), Richmond, Indiana, recently gave their North A Street Meeting House to the people of Wayne County to be used for the preservation of historical relics. For

some time there have been no services held in the meeting house, and members of the meeting will continue to hold their services at The Lauramoore, in West Richmond. Under the terms of the contract entered into between the trustees of the meeting and the directors of the Wayne County Historical Society, the society purchased the extensive ground for $25,000, and the meeting house itself is donated to the historical society by the membership. —4 mo. 12, 1930, p. 293.—See also *The American Friend,* 4 mo. 3, 1930, p. 281.

—The old Friends Meeting House at Catawissa, Pennsylvania, has lost its faithful worshipper, Mary Emma Walter, who died on Third Month 24, 1930, aged ninety-one years. This old log meeting house was built in 1775, but was out of use for many years after 1814. In 1890, when Mary Emma Walter came to live in Catawissa, she personally took charge of the cleaning and restoration of the old building and of the care of the adjoining burial ground. When this ancient landmark had been restored, she and a few Friends met to worship in it. From 1905, other members having either died or moved away, she alone continued going to the little log building each First and Fourth Day for an hour of silent worship. Three years ago, the Catawissa borough council, recognizing the historical value of the old meeting house, took over its maintenance.—4 mo. 12, 1930, p. 293.

The American Friend

—Account and picture of the new brick veneered meeting house which has recently been erected at Pilot View meeting in Yadkin Valley Quarter, near Yadkinville, North Carolina. This building was dedicated on Ninth Month 15, 1929.—10 mo. 31, 1929, p. 810.

—In the interesting account of her experience as hostess at the birthplace of John Greenleaf Whittier, in the summer of 1929, Mary A. Gove says, "On the back of a plain white marble slab in the Friends' burying ground at Amesbury, Massachusetts, are cut the words suggested by Oliver Wendell Holmes, 'Here Whittier lies.' In the big kitchen of the old Whittier homestead at Haverhill—the room known the world around as the scene of *Snowbound*—one says to himself, 'Here Whittier lives.'" Accompanying the article is a picture of the old house, which is finely preserved and is sturdy and strong after its two hundred and forty-one years. It is kept beautifully clean by the caretakers whom the trustees provide, and is open to guests every day in the year.—12 mo. 5, 1929, p. 908.

Publications of the Genealogical Society of Pennsylvania Vol. X, no. 3 (1929)

—Much valuable genealogical information is contained in the article contributed by William Ellis Scull entitled "Notes on the Scull Family of New York, New Jersey, and Philadelphia." Reference is made to several members of this family who were members of the Society of Friends.

Among these may be mentioned John Scull (1666–1748), who lived in Great Egg Harbor, New Jersey, and at whose home meetings for worship were held, as recorded in the writings of John Fothergill and Thomas Chalkley. Another well-known Friend was Gideon Scull (1722–1776), also of Great Egg Harbor, who was held in great esteem in the meeting and in the community, as evidenced by the testimony quoted from the minutes of the Monthly Meeting of Egg Harbor and Cape May. Also his son, Gideon Scull (1756–1825), who in early manhood moved to Lockerton in Gloucester County, New Jersey, and became its leading merchant. Gideon Scull and his family were members of Pilesgrove Monthly Meeting, and at the time of the Separation of 1827–28, they gave the land on which was erected the unpretentious frame meeting house still standing at Woodstown, New Jersey. A picture of this meeting house, which belongs to the Orthodox branch, forms the frontispiece of the article. Several pages are devoted to another well-known member of this family, David Scull (1836–1907), of Philadelphia, who was throughout his long life a conscientious and devoted member of the Society of Friends. He was an Elder of Twelfth Street Meeting, and was for many years a Trustee of Bryn Mawr College and a member of the Board of Managers of Haverford College.—Pp. 213–237.

—The publication of abstracts from the Early Minutes of Philadelphia Monthly Meeting of Friends is continued. The period covered in this instalment is from Seventh Month 27, 1753, to Eighth Month 30, 1754.—Pp. 238–241. (See BULLETIN 18: 100.)

—An account of the life of Gilbert Cope (1840–1928), written by Albert Cook Myers, which was printed as a separate pamphlet and distributed to members of Friends' Historical Association.—Pp. 242–249.

—In Notes, Queries and Corrections, reference is made to a valuable article on the "Origin of the Hoover Families," printed in the *National Genealogical Society Quarterly,* Third Month, 1929. The article relates mainly to the immediate ancestry of Andreas Huber, who was born in Switzerland about 1723, and who as a boy of fifteen emigrated to Pennsylvania and became the American progenitor of President Hoover.—P. 305.

MISCELLANEOUS

—The latest number of *The Journal of the Friends Historical Society* (London), Vol. 26, 1929, is now at hand, and contains a great amount of interesting and valuable historical material. Space does not permit us to mention in detail the various documents and letters contained in it, but reference may be made to the following: the Autobiography of Elizabeth Andrews, who visited George Fox in two of his prisons and was "at meetings many times with him;" a letter from Richard Hubberthorne to Margaret Fell, concerning George Fox and James Nayler; a letter from Elizabeth Fry to James Backhouse, concerning convict ships; quotations from the

diary of John Pemberton, when he was the companion of John Churchman, of Pennsylvania, while in Europe; extracts from the diary of Abiah Darby (1716–1794). The section on "Friends and Current Literature" contains valuable book reviews and notices of forthcoming publications.

—*The Daily Oklahoman,* 11 mo. 24, 1929, contained an interesting historical article, illustrated, on the work of Friends among the western Indians, beginning in 1869. The article was inspired by the appointment in 1929 of a Friend, Charles J. Rhoads, to the office of United States Commissioner of Indian Affairs.

—There is an interesting article by Edith Philips in *Revue de Littérature Comparée,* 9 (1929): pp. 432–446. It is entitled "Le personnage du Quaker sur le scène française."

—There is continued in *The Genealogical Magazine of New Jersey,* Vol. V (1929): pp. 23–24, the publication of the Records of Haddonfield Monthly Meeting, which have been transcribed and contributed by Frank H. Stewart. This instalment gives a list of the "Marriages out of Meeting" which occurred from Eighth Month, 1797, to Seventh Month, 1813.

—In *The Missionary Review of the World,* Vol. 53 (1930): pp. 191–195, there is an article by Anna L. Curtis entitled "Under the Red and Black Star." This is a summary of the work of the American Friends' Service Committee during and after the war, with items concerning more recent fields of service.

—In the *William and Mary College Quarterly Historical Magazine,* Vol. V (1925): pp. 266–267, there are interesting items, contributed by M. Ethel Crawshaw, concerning George Wilson, who died a prisoner for his religious faith in Jamestown, Virginia, about 1662. The last known message from him was, "from that dirty dungeon Jameston, the 17th of the 3 month, 1662."

—On pages 276–278 of the periodical mentioned above, there is printed an interesting letter of 1738 from Robert and Elizabeth Scarbrough, concerning their settlement in the Shenandoah valley of Virginia. They had removed from Bucks County, Pennsylvania. The letter is contributed by our fellow member, Henry W. Scarborough, who adds valuable genealogical data concerning his family.

—Articles of historical interest in the *Friends' Quarterly Examiner* of Tenth Month, 1929, and First Month, 1930, are as follows: "The Mysticism of the Society of Friends: A Study in Silence," by Mary L. Robinson; "The Place of Medicine in the Society of Friends," by R. Fortescue Fox; "John Sholl of Spitalfields," by Elizabeth P. Sholl; "Quakerism: Its Place Among the Churches," by Lucia Beamish; "Reminiscences of Friends One Hundred Years Ago in East Cornwall Monthly Meeting," by J. Gilbert Stephens; "The Application of Quaker Principles in Medical Practice," by Sir George Newman.

—*Camden History* is a pamphlet published by the Camden County Historical Society. Volume I, No. 6 of this publication contains and article on "The Attitude of the Society of Friends Towards Slavery," by William A. Cooper, late member and Director of Friends' Historical Association. This address was prepared by William A. Cooper just before his death, and was read by Mrs. Cooper before the Camden County Historical Society on First Month 15, 1929. This article contains many interesting details concerning the holding of slaves, and their eventual manumission, by members of the Society of Friends.

—In *Notes and Queries,* published in London, Vol. 158 (1930): nos. 1, 2 and 3, there is an article containing interesting notes on an interesting character, William Bromfield. He was evidently connected with Friends in early life, but apparently not in his later years when, in 1725 and 1726, he wrote two treatises attacking Friends for having drifted away from the early simplicity of the Gospel. Bromfield allied himself with James II of England at the time of the Revolution of 1688. He accompanied the king on his ill-fated expedition to Ireland, and was high in his counsels. When the king was defeated, Bromfield fled to France and was imprisoned there for a time, and later, returning to England without permission, was thrown into prison in London and kept there until he was freed by Queen Anne.

—In *The Christian Science Monitor,* 9 mo. 28, 1929, p. 11, there was a reproduction of "Moved by the Spirit," from the oil painting by Charles Yardley Turner, the original of which now hangs in the Park Avenue Meeting House, Baltimore, Maryland. In his early boyhood Turner regularly attended meeting with his parents on First and Fifth Days, at the old Lombard Street Meeting House, Baltimore, and many of the figures in the painting are portrait studies of men and women who were well remembered by the artist.

—In the *Chronicles of Oklahoma,* II (1924): 392–394, there is a short outline sketch of the Shawnee Friends' Mission, at Shawnee, Oklahoma, with the names of the missionaries who have been connected with it.

—In *The Palimpsest,* 10 (1929): 421–431, there is an article by D. Sands Wright entitled "Whittier College Days." The reference is to Whittier College at Salem, Iowa, founded in 1867. It grew out of Salem Seminary founded by Reuben Dorland in 1845. This college is no longer in existence, and is not to be confused with Whittier College, California.

The writer tells the following incident as having occurred in a Friends' meeting at Salem, Iowa: "A progressive Friend, Jonathan Frazier by name, was moved to sing a hymn. With the first stave of the song, Uncle Tommie Siveter on the men's side and Aunt Martha Dorland and Aunt Ruth Gibbs on the women's side arose from their seats and passed out through the nearest doorway. No other voices accompanied the singer, and when the solo was finished, the three returned and resumed their seats."

—In *The South Carolina Historical and Genealogical Magazine,* Vol. 19 (1918): pp. 87–94, there has been published an article by Henry A. M. Smith on "Hog Island and Shute's Folly." Although at one time quite a good-sized island, situated in the harbor of Charleston, South Carolina, it has been gradually washed away by the ravages of the sea during various heavy storms, and now only a salt marsh marks its former location. In 1746 this island was purchased by Joseph Shute, a Friend, son of Thomas and Elizabeth Shute, of Philadelphia, and a person of some means in Charleston. The author presents some interesting genealogical data but is not quite clear as to what constituted the "folly" of Friend Shute. At the conclusion of the article, there is a copy of the certificate of the marriage of Joseph Shute and Anna Arnott, also a Friend, in Eighth Month, 1731, taken from the minutes of the Friends' meeting in Charleston, South Carolina.

—In the *Michigan History Magazine,* Vol. 13 (1929): pp. 506–543, there is a picture of the Toll-House Shoe Shop and mention of the fact that it has been purchased by Henry Ford, and is to be used as one of the buildings in his typical early American village at Dearborn, Michigan. This little building was erected in 1828, and formerly stood at the East Haverhill (Massachusetts) end of the old covered toll bridge over the Merrimac River. Besides his regular work of collecting tolls, the keeper had time to engage in the shoe-repairing business. John Greenleaf Whittier refers to this Toll-House Shoe Shop in his poem entitled "The Countess."

—In *The Iowa Journal of History and Politics,* Vol. 28 (1930): pp. 55–131, there has been printed "The Story of Mahlon Day Collins (1838–1904)," the first part being autobiographical and the remainder having been written by his son, Hubert E. Collins. Mahlon Day Collins was the son of Peter Collins and Sarah Hall Collins, of New York City, who were both members of the Society of Friends. In 1842, Peter Collins and his family settled, with other Quaker pioneers, at Salem, Iowa, where he helped to found Salem Seminary, and was one of the pioneer "conductors" of the Underground Railway.

—William Penn's connection with Sussex County, England, is reviewed in an article by David McLean in *The Sussex County Magazine,* Vol. IV (1930): pp. 125–135. Among the illustrations for this article are pictures of Guli Springett Penn; Broyle Place, the home of the Springetts; the Blue Idol Meeting House at Coolham; the Penn graves at Jordans; William Penn in armour; and William Penn from the painting by Benjamin West.

—In Ninth Month, 1929, there was held the annual reunion of descendants of the founders of the Friends' meeting at Quaker Street, Schenectady County, New York. In the *Knickerbocker Press* (Albany, N. Y.), 9 mo. 15, 1929, there were pictures of some of those who attended this meeting, and of Albert R. Lawton, a member of Sixteenth Meeting in New York

City, who made the principal address. There was also a picture of the old meeting house at Quaker Street.

—In the *Daily Local News,* West Chester, Penna., Twelfth Month 7, 1929, there was a brief historical sketch of the Friends' Meeting at Kennett Square, Pennsylvania, and a picture of the present meeting house on State Street. The original meeting house, erected in 1814, was the first place of worship built in Kennett Square. It stood on a plot of land donated by Robert Lamborn, which was a portion of the 2000 acres that William Penn deeded to his daughter, Letitia, in 1701. In 1873, this old meeting house was torn down, and the present house erected, which was considerably enlarged in 1925.

—In the BULLETIN, Vol. 13 (1924): p. 30, we referred to an article by Henry W. Scarborough on "Quaker Pioneers of Shenandoah and Rockingham Counties, Virginia," printed in *The Shenandoah Valley,* a newspaper of New Market, Virginia. The substance of the same article has also been printed in the *William and Mary College Quarterly,* Vol. 6 (1926): pp. 39–46.

—An article entitled "Methodism's Elder Brother—the Quaker," by Harry Jason Smith, appeared in the *Methodist Review,* Vol. 112 (1929): pp. 859–866. At the beginning of the article, the author mentions the execution of the Quakers on Boston Common in 1659 and 1660, and then goes on to tell of the persecution of the Quakers in the colony of Salem. He says that "one brief picture of Quaker leaven at work in the lump of Puritanism, in the Massachusetts Bay Colony, will help justify our claim that the Quaker is the spiritual elder brother of the Methodist in America. It is a stirring picture to all who love boldness and fortitude, but especially so to Methodists, whose forebears campaigned against the low religious vitality of eighteenth-century England and America." And in conclusion, "As Methodists, we reach hands across the years to these Quakers who, driven by the voice of God within, counted not their lives dear unto themselves that they might speak their message where they would."

—Woodford Mansion has recently been completely restored and refurnished, and is now open to the public as one of the group of historic houses in Fairmount Park, Philadelphia. It is built on part of the tract of land which was originally deeded by William Penn to Dennis Rochford, the Irish Friend, and which in 1754 came into possession of Abel James, who in 1747 had married Rebecca Chalkley, daughter of Thomas Chalkley. James held this property for only a short time, and in 1756 part of it was purchased by William Coleman, a successful Philadelphia merchant, who built the mansion which has just been restored.—*The Evening Bulletin,* Philadelphia, 1 mo. 9, 1930.

—Miss Marjorie Nicolson of Smith College has uncovered in her studies of philosophical movements of the seventeenth century some interesting and important unwritten chapters of Quaker history. Her articles, "The

Real Scholar Gipsy," *Yale Review*, December, 1928, pp. 347–363, and "George Keith and the Cambridge Platonists," *The Philosophical Review*, January, 1930, pp. 36–55, are apparently only a foretaste. In these we are introduced to the acquaintance between Baron Francis Mercurius van Helmont, son of the famous chemist, his patient Viscountess Conway, the philosopher Henry More,[1] and the learned Quaker protagonist and apostate George Keith. We are told how More unwittingly influenced Keith to become a Quaker; how he tried in vain to prevent the Countess from becoming one, how the extraordinary Belgian physician joined the despised sect and lived and died a Quaker, and how his interest in oriental or occult doctrines aided Keith to wander into his later unquakerly positions. Incidentally, the whole complex of relations shows the close contact of early Quakerism with philosophical thought and with oriental or cabbalistic lore. Miss Nicolson is proving that there is more fact than fiction not only in Matthew Arnold's poem of the *Gipsy Scholar*, but also in the chapter (xvii) on More, Helmont and the Quakers in J. H. Shorthouse's *John Inglesant*. From many letters of Henry More in this circle which she hopes to publish may be quoted this description, "G. K. is a good honest man according to his measure but really he is lyable to over headstrong Enthusiasme and has too lubricous a reason and luxuriant phancy."

(Henry J. Cadbury)

—The Winter Number of *The Westonian* (Vol. 36, no. 1, 1930), is dedicated to the memory of Thomas K. Brown (1851–1929), who taught at Westtown School from 1876 to 1917, and who was throughout that period an outstanding figure in the affairs of the school. After a brief introduction, there is an article by Walter Brinton, in which he tells his personal recollections of Master Thomas in his early teaching years at Westtown. Following this are reminiscences and tributes by Morris E. Leeds, Anne Gidley Lowry, and Hugh Borton. The testimonial written by Isaac Sharpless in 1917, when Thomas Brown was about to retire as principal of Westtown, is also printed, as well as the gist of the message given by J. Henry Bartlett at the funeral, "a most fitting farewell to Master Thomas."

—In *The Westonian* (Spring Number, 1930, p. 46), there is an interesting section on "History and Relics." The article in question is composed of notes on photographs and manuscripts concerning the early history of Westtown. An interesting quotation is given from a letter of 1799, in which the writer with great seriousness accepts a position in the Westtown family: "I have taken the proposition of rendering my aid to the Boarding School as an assistant in the family under deliberate consideration and under a variety of humbling prospects respecting the Magnitude of the object and my own deficiencies may truly say it is in much diffidence I now inform of my resignation to an allottment in that large concern."

It is a fortunate thing that these papers are being arranged and cared for at Westtown School.

[1] On Henry More and the Quakers see his letter to William Penn printed in Bulletin 16 (1927): 68–71.

BOOK NOTICES AND REVIEWS

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.
Friends' Central Bureau, 1515 Cherry Street, Philadelphia.
Friends' Book and Tract Committee, 144 East 20th Street, N. Y. C.
Friends' Book and Supply House, Richmond, Indiana.
Friends' Book Centre, Friends House, Euston Road, London, N. W. 1, England.

DeCou, George. *Moorestown and Her Neighbors. Historical Sketches.* Philadelphia: Harris and Partridge, Inc. 1929. Pp. 146. $2.75.

As an introduction to this little book, the author gives a brief historical sketch of the early settlement of the state of New Jersey, and then takes up in more detail the settlement of Moorestown and neighboring towns. While the pioneer's axe was first heard in this vicinity about 1682, it is probable that Moorestown did not start to develop as a village until about 1700, when the first Friends' Meeting House was erected. Various names were at first applied to this little settlement, such as Chestertown, Rodmantown, Chester, and Moorfield. However, in the middle or latter part of the eighteenth century it was named Moorestown, in honor of Thomas Moore, who was the proprietor of an historic inn which formerly stood on the King's Highway (now Main Street).

Following the account of the early days in Moorestown, there are chapters on the old roads and Indian trails, revolutionary days, historic homesteads and landmarks, religious organizations, schools, libraries and literary societies. The neighboring towns of Mount Laurel, Westfield, and the deserted village of Colestown are also included in the story. Two chapters are devoted to an account of the "first residents," the Lenni Lenape Indians and their friendly relations with the white people who settled on their lands. The last chapter gives a complete list of and information on the families living in or near Moorestown today whose paternal ancestors arrived in Burlington County prior to 1700.

As Moorestown was settled largely by Friends, it is natural that its history should include many references to the Society of Friends. Quaker meetings were held in this vicinity as early as 1685, and in 1700 a small log meeting house was erected at Main Street and Chester Avenue, the latter street having been called Great Road or Meeting House Lane in the early meeting records. This log house was burned in 1720, and a stone building was erected. This building was replaced in 1802 by a larger meeting house which is still in use and which is the oldest place of public worship in Moorestown today.

There are many beautiful illustrations in this book, including pictures of historic homesteads, the old meeting house built in 1802, Chester Brick

School erected in 1785, the Friends' Home, and Mount Laurel Meeting House. The reader is impressed with the many authorities consulted by the author in collecting the information contained in this historical sketch. It is to be regretted that the usefulness of the book for reference is marred by the lack of an index.

George DeCou, the author, is a member of Friends' Historical Association and of the Burlington County Historical Society.

ANNA B. HEWITT

PHILADELPHIA, PA.

Grubb, Isabel. *Quakerism and Industry before 1800.* London: Williams and Norgate, Ltd. 1930. Pp. 192. $2.50.

Many Friends, ancient and modern, have expressed views on the questions of industry. The interest of some present-day Friends in the newer problems of our rapidly changing economic life is sometimes referred to as an interesting revival of certain concerns of early Quakerism. Yet strangely enough no one as yet has written a connected and comprehensive account of this phase of Quaker testimony and practice. The present book makes a good start toward such an account. It limits itself, however, to the period before 1800, and for the most part to Friends in Great Britain and Ireland.

Either in America or abroad many American Friends have met the author of this book, Isabel Grubb, of Ireland. She made her study of *Quakerism and Industry* as a result, in part at least, of a research fellowship granted by the Woodbrooke Council. Her bibliography (pp. 183–184) indicates a wide use of printed sources and secondary works of Quaker history, as well as manuscript records in London and elsewhere. The footnote references will help students to trace in more detail various phases of the subject. The meager index (non-analytical) detracts from the value of the book as a reference work.

There is an initial chapter on economic conditions and changes during the 150 years to be reviewed. Next comes a valuable chapter on "George Fox and Business Ethics." Then follows the story of Quaker theory and practice in business during the seventeenth and eighteenth centuries, including a chapter on "Industrial Philanthropy." Finally, there is a summary and conclusion on "The Character of the Quaker Business Man." The author closes her valuable account with the following sentence: "Although there were many failures, numbers of Quaker men and women, guided by that Inner Light in which they believed, found in commercial and industrial pursuits a service for humanity whilst seeking first the Kingdom of God and His righteousness."

This book was reviewed by A. Neave Brayshaw in *The Friend* (London), 3 mo. 21, 1930, pp. 245–246; also by Henry J. Cadbury, in *Friends Intelligencer,* 3 mo. 1, 1930, pp. 167–168.

RAYNER W. KELSEY

HAVERFORD, PA.

Jones, Rufus M. *George Fox. Seeker and Friend.* New York: Harper and Brothers. 1930. Pp. 224. $2.00.

It is said of a Professor of Harvard University that he has his name on more books of American history than have any other three men in the world. Perhaps the same thing can be said of a Professor of Haverford College in the field of Quaker history. The present reviewer has sometimes felt that he might himself put out a book occasionally if he were not so largely occupied reviewing the books of Professor Jones!

The present volume is a life of George Fox. It is one title in a series of "Creative Lives," edited by Harold E. B. Speight, Professor-elect of Biography at Dartmouth College. Professor Speight himself is author of a recent volume on *The Life and Writings of John Bunyan.* In the new series, however, the life of George Fox is the initial number. A volume on Phillips Brooks and one on Cardinal Newman are to follow in the near future.

Rufus M. Jones has told a brief, simple story of Fox's life. The book is meant chiefly for non-Friends, and probably for that reason is more objective than most of the writings of Professor Jones in the field of religious history. For an inspirational portrayal of the Quaker founder one will still turn to the same author's little volume on "The Life and Message of George Fox," published in 1924, the tercentenary anniversary of Fox's birth.

There are thirteen chapters in the book, of which some of the outstanding titles are: Fox's Proclamation and Way of Life; The Sufferings of Fox; Fox and Cromwell; Social Work; The Character of Fox. The reader misses the author's power of portrayal in the chapter on Fox's American travels, which is almost wholly quoted from the *Journals.* A somewhat wrong impression will be given to general readers by the statement (p. 163) that in the quotations George Fox tells "his own story in his own words." The account of the American journey is a composite narrative of several writers, although Thomas Ellwood (1694), with wide editorial license, put the story into the first person. The chapter on The Sufferings of Fox is an impressive story that will never grow old to Friends. It justifies the author's characterization of "the throbbing life of a rugged, honest, original, and prophetic man, who did his life-work in noble fashion and who showed heroic fibre throughout his difficult career."—P. 112.

In many parts of the bock there is evidence of the author's mastery of Philosophy and of the history of mysticism. The story of the Seekers whom Fox found in the northern counties of England is given new emphasis: "Suddenly, like the contact of two electrodes, the new prophet and the Seeker groups met, with dynamic effect. . . . This remarkable 'convincement' of the Seekers in the northern counties is the true birth-occasion of the Society of Friends." Pp. 55, 59.

George Fox does not lack biographers. The reviewer, in a hasty survey, has listed sixteen. The present volume makes seventeen. Then there is

a great sheaf of literature, biographical and interpretative, that was published in 1924, the tercentenary anniversary. Yet there is room for this new biography written by a great modern interpreter of Quakerism—the most widely known Friend of the present day.

Rayner W. Kelsey

Haverford, Pa.

Penney, Norman (editor). *Pen Pictures of London Yearly Meeting, 1789–1808.* London: Friends Historical Society. 1929. Pp. 120. $1.25.

One thing that occurs at once to the reviewer is that this kind of thing ought to be done also for Philadelphia Yearly Meeting, if suitable materials for it can be brought together. In the volume under review Doctor Norman Penney has put together the story of London Yearly Meeting, doing the work in his usual thoroughgoing fashion. He has used the writings of various Friends, chiefly of Richard Cockin (1753–1845) and James Jenkins (c. 1753–1831), to construct a contemporary account of London Yearly Meeting, 1789 to 1808. John Harrison, Richard Shackleton, John Fletcher, Anna Price, John Lecky, Thomas Scattergood, William Savery, Joseph Woods, Elihu Robinson, Thomas Wilkinson, Elizabeth Fry, and Isaac Stephenson also supplied their respective quotas for the symposium. The matter from the various authors is combined for each year so as to make a consecutive account.

Of especial interest to American Friends is the story of Hannah Barnard, that deeply concerned Friend of Hudson, New York, who so troubled English Friends by her liberal views touching theology and the Bible. When the Morning Meeting in London advised her to return to America she replied that "she was not easy to comply." At London Yearly Meeting in 1801, she had her sympathizers, one of them begging the Yearly Meeting to "treat her with complacency, with tenderness, and with that decency which is due to her sex and station." Yet the Yearly Meeting decided against her, and she was later disowned by her home meeting in America. One wonders whether fundamentalism and orthodoxy are strong enough in any part of present-day Quakerdom to disown a member for refusing to believe literally the statements of the Old Testament that God commanded his followers to kill their enemies.

While we of the present age may sympathize with Hannah Barnard, our sympathy is transferred to English Friends in various other cases of disagreement. We know somewhat from experience the feeling of James Jenkins when he refers to "the dismal forebodings of American prophets and prophetesses." In that connection what could be more diverting than his concluding remark: "Ever since I was a boy in Ireland my faith in gallery-prophesy has been feeble." P. 35.

This volume carries the account from 1789 to 1808. A second volume will cover the years from 1809 to 1833. The footnotes, mostly biographical, are a valuable adjunct to the work. A combined index is to appear at the

end of the second volume. The advance subscription price is $1.25 per volume. After the publication of the second volume this price will be increased to $2.00 per volume.

HAVERFORD, PA. RAYNER W. KELSEY

Thom, Helen Hopkins. *Johns Hopkins. A Silhouette.* Baltimore: The Johns Hopkins Press. 1929. Pp. 125. $2.75.

This monograph by Miss Thom will furnish a charming hour's reading. It traces rapidly the life of the great Baltimorean from his birth on the rich Quaker plantation in Anne Arundel County, Maryland, through his amazing success as a business man and a capitalist to the last days of planning for the great institutions which bear his name; the Johns Hopkins University and the Johns Hopkins Hospital. Through it all is felt the pervasive influence of a great and powerful personality, which had tender and affectionate aspects, but which had also that domination over others which is often exercised by less worthy and able men.

The connection of the Hopkins family with Quakerism goes back to 1671 when the great-grandfather of Johns Hopkins was converted to Quakerism from the Church of England by the preaching of George Fox on his visit to the Colonies. Johns was born in 1795 in a wealthy Quaker family of rural Maryland where slaves were kept and tobacco and whiskey were staples of trade. The slaves were freed by his father in 1807 after great heart-searching and at great personal loss, but Johns never shared apparently in any testimony against the use of wine as a beverage at his table. The account before us does not make clear whether Johns Hopkins was active in Meeting affairs during his later life. His marriage with his cousin was thwarted by parental objection and he never married; but he was surrounded by a large family connection and a household of generous proportions. Many instances are cited of his kindly thought and practical wisdom in the interest of his relatives and dependents, as well as examples of his daring financial confidence in those whom he trusted and helped. He became one of the great masters of enterprise in the development of Baltimore, and at the end of his life in 1875 made a provision for the care and education of posterity which will always be associated with his name and his wisdom. Besides a family genealogy, the volume includes the instructions given to his executors regarding his benefactions and a copy of his will. These documents are the work of a powerful, wise, and benevolent man.

HAVERFORD, PENNSYLVANIA WILLIAM W. COMFORT

BRIEF NOTICES

The Catalogue of the McAlpin Collection of British History and Theology in Union Theological Seminary in the City of New York (BULLETIN 17: 81 f.) has been happily brought to completion with a great promptness.

The first volume was issued in 1927, the fifth volume (a complete index), early in 1930. The items, numbering apparently over 17,000, are all of them English publications on religion or religious history up to 1700. By far the greatest part of them belong in the last half of the Seventeenth Century, the first half century of Quakerism. The collection is therefore almost unequalled as providing a background for the religious thought in England contemporary with early Quakerism. American students can certainly find nothing of the sort elsewhere on this continent. The books and pamphlets are listed by year of publication, alphabetically for each year. The title, which by the custom of the day was usually very extensive, is quoted in full. The index lists both titles and authors.

The Quaker and anti-Quaker publications included in this collection are naturally numerous. Publications listed of certain worthies number as follows: Burroughs 12, Fox 30, Howgill 10, Nayler 15, Penn 39, Pennington 14, Whitehead 17.

No doubt other libraries have a much fuller collection of the writitngs of these and other Friends, but for the other religious pamphleteering of the times one could perhaps find no equivalent collection in America, and in England none except the Thomason Tracts in the British Museum.

(Henry J. Cadbury)

Jones, Rufus M. *Some Exponents of Mystical Religion.* New York: Abingdon Press. 1930. Pp. 237. $1.50.

Another set of lectures, delivered at the University of Southern California in 1929, is now available by this modern mystic and historian of mysticism. In the latter part of the book, dealing with American mystics, the author gives prominence to Walt Whitman, Jonathan Edwards, Ralph Waldo Emerson, and John G. Whittier.

Root, Edward Merrill. *Bow of Burning Gold.* Chicago: Packard. 1929. Pp. 171. $2. A sheaf of poems by a new Quaker poet who is receiving high praise from some critics. The author is a member of the Faculty of Earlham College.

Allen, William C. *War! Behind the Smoke Screen!* Philadelphia: J. C. Winston Co. 1929. Pp. 192. $1.50. A striking account of the practices and effects of war. By a widely known minister of the Society of Friends.

A brief account of the life of Huldah Minthorn Hoover, mother of President Hoover, has been written by Elmer Ellsworth Helms, of the first Methodist Episcopal Church, of Los Angeles, California. Reference is made to the fact that both Huldah M. Hoover and her husband, Jesse Hoover, were descended from many generations of sturdy Quaker pioneers

who eventually settled in Iowa. It is said that there is a strong resemblance between President Hoover and his mother, and that he inherited many of her splendid qualities. This little booklet is largely given over to unstinted praise of its subject, and is more a eulogy than a biography.

There is a reference to the old Stone Quaker Meeting House near Lynchburg, Virginia, on page 224 of *The History of Pittsylvania County, Virginia,* by Maud Carter Clement (J. P. Bell Company, Inc., Lynchburg, Virginia. 1929). Mention is also made of the fact that at one time quite a number of Friends left the large Quaker settlements in Louisa County and settled in Pittsylvania County. Among these pioneers was Owen West who, according to family tradition, was the brother of Benjamin West.

A description of the costumes worn by Quaker men and women is given in the book entitled *Early American Costume,* by Edward Warwick and Henry Pitz (Century Company, 1929). This account forms the principal part of the chapter entitled "Pennsylvania to the Revolution, 1681–1775."

A. Barratt Brown and John W. Harvey, who are both members of the Society of Friends in England, have written a book (1929) entitled *The Naturalness of Religion.* It is not a book of Quaker history but contains brief references to George Fox and to the Quaker type of worship.

In the book entitled *The Blankenburgs of Philadelphia* (John C. Winston Company, 1928), Lucretia L. Blankenburg tells the story of her own life and that of her husband, Rudolph Blankenburg, the Reform Mayor of Philadelphia. In writing of her Quaker ancestry, Lucretia Blankenburg refers to the fact that her father, Thomas E. Longshore, was a direct descendant of Robert Longshore, who came over from England at the time of the settlement of Pennsylvania by William Penn. A surveyor by occupation, Robert Longshore helped to plan and survey Philadelphia, and later settled in Bucks County. Her mother, Hannah Myers, was the daughter of Samuel Myers, who taught for a time at the Friends' School in Sandy Spring, Maryland. Hannah Myers was descended from Edward and Eleanor Foulke, of Wales, who more than two hundred years ago settled at Gwynedd, Montgomery County, Pennsylvania.

A biography of Samuel Lucas (1805–1870), with special emphasis on his work as an artist, has been written by Reginald L. Hine, and is published as No. 27 of *Walker's Quarterly,* published by Walker's Galleries, Ltd., London. Frequent references are made to the fact that the subject of the booklet was a member of the Society of Friends, and that he was faithful

in his attendance at meetings for worship. His picture forms the frontispiece of this little booklet, which is profusely illustrated with reproductions of his paintings and sketches.

There has come to hand recently a pamphlet by Almira Harvey Hadley entitled *A Brief History of Mooresville and Vicinity,* 1918. The first part of this little book is devoted to a general account of the settlement in the early part of the nineteenth century of Morgan County, Indiana, with special reference to the founding of the town of Mooresville in 1823. Following this there are special sections on the different activities and institutions of the county. In the section on the Churches, there is an account of the first meetings of Friends which were held in 1821–22, the establishment of White Lick Monthly Meeting, and a picture of the meeting house which was erected in 1827 and taken down about 1870. (In this connection it is interesting to note that a marker has been erected to mark the site of this Old White Lick Friends' Meeting House. See BULLETIN, 18: 92.)

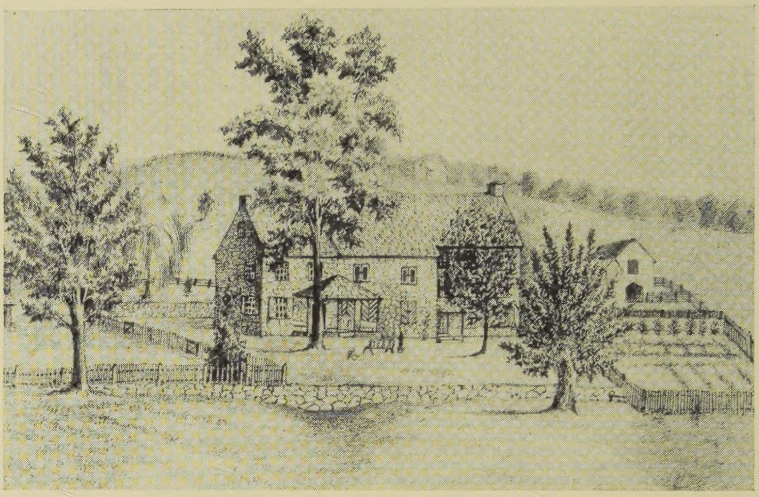
There is a chapter on "The Quakers" in the volume entitled *English Sects, A History of Nonconformity,* by W. B. Selbie, Principal of Mansfield College, Oxford, England. The little volume has appeared as one of the series on Philosophy and Religion in the Home University Library of Modern Knowledge, published in New York by Henry Holt and Company. The author is discriminating in his praise and in his criticism of Quaker faith and practice.

An interesting life of Joseph Lister (1827–1912) has been written by Cuthbert Dukes, M.D., and has appeared as one of the biographies in "The Roadmaker Series," first published in England by Leonard Parsons, London, 1924, and in the United States by Small, Maynard and Company, Boston. Several pages in this little volume are devoted to an account of John Lister's Quaker parentage and upbringing and to the influence which Quakerism had upon his subsequent career. Dr. Dukes gives a careful account of Lord Lister's indefatigable search for better methods of treating wounds and injuries, and of his discovery of a new principle, the antiseptic method, which led the way to undreamt-of developments in surgery.

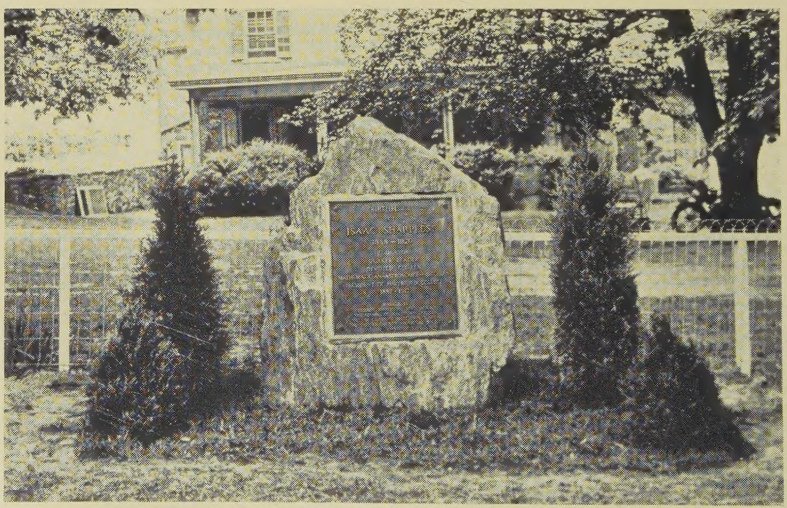
Another biography in the Roadmaker Series mentioned above is that of Thomas Paine (1737–1809), by F. J. Gould. In this volume the author gives the usual details of the early Quaker environment of Paine.

There has just come to hand the fourth volume of *Annals of Sandy Spring, or Twenty Years History of a Rural Community in Maryland.* (Times Printing Company, Westminster, Maryland). The first five chapters of this book, which constitute Part I, were written by the late Mary Moore Thomas, and the remaining fifteen chapters (Part II) were prepared by Annie B. Kirk, who also edited the entire manuscript before it was published. The book covers the period from 1909 to 1929. It consists of miscellaneous items of local interest, arranged in chronological order. There is a full table of contents at the beginning of the book, which would have been much more useful if page references had been given. The BULLETIN cannot refrain from mentioning this kind of lack in Quaker books, which might otherwise be much more useful for reference.

Worner, William Frederic. *Old Lancaster. Tales and Traditions.* Lancaster: The author. 1927. Pp. 261. $2.15. This is not a book of Quaker history but it contains some interesting chapters on the history of the Quaker Province.



The old Sharpless homestead as it was in 1848 when Isaac Sharpless was born.
From a pencil sketch made in 1838 by William C. Longstreth.
The house was remodeled in 1861 to its present form.



The marker at the old Sharpless homestead, as unveiled Fifth Month 24, 1930.
For a detailed view of the tablet see illustration facing page 114 below.